The LUTHERAN OUTLOOK

Better Outlook

"Reply" Examined

UNITED TESTIMONY

Joint Union Committee

Church Financing

George S. Schultz, Jr

Theology of Consecration

George Drach

Mr. Truman Goes to Heaven

Benjamin Lotz

LUME XVII MARCH, 1952 NUMBER 3

THE EDITOR'S PAGE

WHO'S WHO

The first article, United Testimony, is the report of the intersynodical committee of the five member Churches of the American Lutheran Conference. The author of the paper on Church financing, the Rev. George S. Schultz, Jr., is director of stewardship and finance for the American Lutheran Church. Dr. George Drach, who wrote "The Theology of Consecration in the Lord's Supper," is a retired minister of the United Lutheran Church. Benjamin Lotz, author of the fantasy, "Mr. Truman Goes to Heaven," is a professor at Susquehanna University, Selinsgrove, Pa.

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AVE

Since I began this paragraph with "Vale" last month, I'll begin it with "Ave" this time and thus reverse the usual order of "Hail and farewell." It is a little like coming back to life after being to all intents and purposes dead. When I sent the proof of the last issue back to the printer early in February, I said goodbye in my heart to the Lutheran Outlook. The ultimatum had been clear and decisive—"1,000 new subscribers by February 1 or quit." And we had not gained that many by Feb. 1. "Very well," I thought, "it is evident that the American Lutheran Conference does not want the magazine. Maybe that means that God doesn't want it. In that case I don't want it, either."

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A TELEGRAM

I knew that the executive committee met on February 14. But what could they do about it? Repeated appeals in sample copies sent to all pastors of the Conference had brought but a meager response. The magazine was dead! I made no effort to prepare any further issues. I wrote no editorials. I wrote no letters asking for articles to publish. We had published just about everything we had on hand. The usual deadline was drawing near, but it did not matter this month. For years I have tried to mail copy to the printer on the 20th of each month. Today is February 19th. This morning the telephone rang early. It was Western Union with a telegram from Chicago: "The Outlook will be continued. Get your copy in pronto." I turned from the telephone with a sinking sensation. Copy? What copy? There isn't any copy. It takes a month to get out a magazine, not a day.

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HELP, PLEASE

So this issue will no doubt have arrived in your hands late. And as I sit here writing, knowing that I have no articles on hand to print, and not knowing where to get any, I am anticipating that it will have arrived pretty thin, too, with many of its pages containing clipped news items. We shall get back in the swing again presently but until we do I am asking for two things from you readers, your patience and your help. It takes a little time to get your strength back after you have been dead and buried a while. Besides your patience I need your help. This magazine is a cooperative project. Its readers are also its writers. I would like to have more articles by laymen of the Church. I would also like to have more articles by pastors. In short, I would like to have more articles, period. (Later—The Lord generously provided me with several articles at the last minute. Ed.)

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ATTENTION, LAYMEN

I am serious, though, about wishing to have more contributions from laymen and this for two reasons. I think the constructive criticism of several laymen in recent letters is justified. There has been too much heavy stuff, too many learned articles with Greek and Latin quotations. (We started out as a theological magazine, you know, eighteen years ago.) Not that we want to divest the Outlook now of all serious theological discussion; but we are aiming at intelligent lay leaders in the Church, too. And that leads up to the other reason for more lay contributions: if the pastors won't subscribe to a church magazine of this kind maybe the laymen will, if we discuss things that are interesting to them. We are not even bound by any law that I know of to keep the same departments we have had. New ideas will be welcomed.

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The Lutheran Outlook

Official Organ of the American Lutheran Conference

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813 Vernon Road, Columbus 9, Ohio

Published monthly in the interest of the American Lutheran Conference and of Christian work in general. The American Lutheran Conference was organized in 1930 and consists of the following independent church bodies: The American Lutheran Church, the Evangelical Lutheran Church, the Augustana Evangelical Lutheran Church, the Lutheran Free Church, and the United Evangelical Lutheran Church. The Conference has a total baptized membership of 1,721,108. Its congregations number 6,266, and it has 4,651 ordained ministers.

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The
LUTHERAN OUTLOOK

OLUME XVII | MARCH, 1952 | NUMBER 3

EDITORIAL

NDER THE ABOVE HEADING we are printing this month the report of the Committee of 45 to the five church bodies comprising the Ameri- Lutheran Conference. Read it carefully and repeat- so that you will be prepared to vote intelligently when the report comes before your Church convention. Some of these conventions will be held as early as June, but the last one not until October, so the year will be nearly over before we know the ial action of all the bodies on the report.

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owever, I predict now that the report will meet with eral approval. It is a fine document, and we owe a of thanks and appreciation to the men who drew p. In its doctrinal section it sets forth the position he Lutheran Church so clearly, and with such com- e reliance on, and proof from, the Word of God, that hardly possible that any Lutheran could find fault it.

its second section, "Concerning Life and Practice," e may be more room for differentiation of opinion o what is desirable and advisable in the practice of Church: for example, with whom, and under what umstances, and to what extent should Christian fel- ship with non-Lutherans be practiced? I hope that in points like this, where our practice has not been form, we may come to see eye to eye. "Let us there- , as many as be perfect, be thus minded; and if in thing ye be otherwise minded, God shall reveal even unto you. Nevertheless, whereto we have already ined, let us walk by the same rule, let us mind the e thing" (Phil. 3:15,16).

n three points in this document—points that have at time or another been discussed pro and con in the mns of the Lutheran Outlook—I was happy to note the united testimony of the Joint Committee. Two of them are doctrinal, the doctrine of the Word and the doctrine of the Lord's Supper. The third is practical and has to do with matters of the liturgy. On all three our editorial position (not the position of every article that was printed) was in agreement with the united testimony. I quote with entire approval sections of the united testimony on those points:

The Word

"We believe that the Holy Scriptures of the Old and New Testaments are the Word of God, given by inspiration of the Holy Spirit. . . . We bear witness that the Bible is our only authentic and infallible source of God's revelation to us and all men, and that it is the only inerrant and completely adequate source and norm of Christian doctrine and life."

The Lord's Supper

"In the Lord's Supper Christ gives us His body offered up for us and His blood shed for us. . . . We believe that we receive Christ's body and blood in Holy Communion, and the basis of this faith is our Lord's promise and assurance. . . . The Lord is personally present during the celebration of the Holy Communion to give sacramentally what He promises in His Word."

Liturgical Trends

"The New Testament Church had no divinely prescribed liturgy. . . . 'But let all things be done decently and in order' (I Cor. 14:40), 'All things are lawful, but not all things edify' (I Cor. 10:23). . . . We commend, therefore, the current concern manifested in the American Lutheran family for uniformity in liturgical practices. On the other hand, we express warning against

the peril of equating form with faith. . . . The Faith itself, with its pulsating life seeking an ever richer form of expression, may be stultified and lost by an inordinate passion for form."

Better Outlook

THE OUTLOOK will continue.

That is all I know, except that the manager of the publishing house informs me that the executive committee has allotted an extra $500 to promotion, "and therefore we will be able to use more time, and any ideas that are forthcoming in regard to an increase in circulation would be appreciated." So if you have any ideas send them to Mr. Magnussen.

I do not know what moved the committee to change its mind and decide that the magazine should be continued, in spite of the fact that three months of earnest appeals had not brought in the minimum number of subscriptions required. But, whatever the reason, we can rejoice that the Outlook has been given a reprieve and go on from there.

Let me make some suggestions. In each ministerial conference there should be a representative of the Outlook. I don't know how these representatives could be appointed. If you are the only reader of the Outlook in your pastoral group, appoint yourself—there is no salary connected with the job. If there are two or more readers of the Outlook in any conference, let them get together and elect one of their number as Lutheran Outlook agent. Put the Outlook on your program for ten or fifteen minutes of your time. Take along sample copies and talk it up and get subscriptions.

Next, let these representatives also act as literary agents for the Outlook. With nearly 5,000 ministers meeting two or more times a year, there must be hundreds of good papers read which deserve a wider hearing. We want them. We want so many of them that we shall be embarrassed with the necessity of choosing the best. But we want other contributions, too. We want articles by laymen, and they are harder to get hold of, I know. But if we want lay readers—and we do—we must print other articles than those that are of interest chiefly to ministers.

That brings us to the third point. Let every minister who reads the Outlook, and thinks his laymen ought to read it, act as an agent in his own congregation. It will not take more than a few minutes at meetings of the men's brotherhood or the church council or the adult Sunday school class; and it is the only way we can reach the members of your congregation.

If all these suggestions are followed, and if we follow up the slight impetus we acquired in the last few months when we thought we were about to lose the Outlook, we shall have an improving and a growing magazine. Who knows, by the time the merger takes place in the Conference, we may have a flourishing and prosperous magazine to present to the new Church.

"Reply" Examined

IN THE FEBRUARY ISSUE appeared the "Reply" of Dr. A. C. Piepkorn to several editorials that hav appeared in the Outlook on the subject of liturgical e tremists. I was willing to give Dr. Piepkorn the la word, thinking that the February Outlook was probab the last one that would appear. But now the magazi is to continue. And my position will be as before—o posed to the ultraliturgical movements in the Luther Church. So now it is necessary to say something mo about "Reply."

The editorials were these: "Are We Going Hi Church?" in the Jan. 1948 issue, p. 5; "See What Mean?" April 1948, p. 99; "Eucharistic Prayer," Augu 1949, p. 227; "High Church," Oct. 1950, p. 291; "Liturg cal Difference," Nov. 1951, p. 324. If you have kept yo file you might like to read them over again.

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In his "Reply" Dr. Piepkorn makes a good case f himself. He is very humble, very learned, very dign fied—and not very ingenuous.

The first editorial to which he refers is "See What Mean?" which is based on an article in the *Americ Lutheran* (Feb. 1948) on ministerial vestments. In t following paragraphs quotations from "Reply" will printed in italics just to keep us from getting tangled in quotation marks.

> *In this editorial he identifies me as "one of the e perts on liturgy (who) discover ever new refinemen and additions to demonstrate their expertness." T words are his; I am not a professor of liturgics as is, and I feel no compulsion to demonstrate my "e pertness." . . . The series discussed the five basic typ of service vesture for Lutheran clergymen. . . . pointed out that all five types could claim to be h torically Christian and/or Lutheran, and that the tual choice was a matter of local decision. . . . I ha no interest in trying to force any style of vesture up any one.* (Reply, p. 44)

I think the good doctor is counting on you not havi his original article, or my excerpts from it, before y when reading his "Reply." Let me refresh your memo on some of the things he said:

> "Thus a parish which is prepared to take the ne step after the surplice has the choice of three kin of chasubles. . . . *Initially, at least, only one chasu* need be purchased. . . . *Later, additional chasubles* the liturgical colors can be secured. . . . Finally come to *the fullest Lutheran use:* Eucharistic ve ments for Holy Communion, cope for processions a solemn offices, surplice and stole for non-Eucharis sacraments and rites of the Church, and surplice choir offices. . . . We have discussed most of the ve ments involved—the albe, the amice, the cincture, a the chasuble. . . . The maniple remains to be discuss briefly. . . . *There is no reason for omitting it.*" (E phasis mine. Ed.)

I leave it to the reader: does that sound like "I point out . . . that the actual choice was a matter of local cision. . . . I have no interest in trying to force any st

vesture upon any one"? Or does it sound like some- trying to sell Lutherans a bill of goods?

n that editorial I quoted this bit about the maniple: e maniple remains to be discussed briefly. This is a row band of silk, usually matching the stole in ma- al and design, worn over the left arm. It is presuma- the survival of a napkin worn across the arm of vants. . . . There is no reason for omitting it. . . . nensions of 2½ inches in width and 44 inches in gth . . . will be very satisfactory." Then I added in own words, "Enough! Our whole civilization trem- ng on the brink of imminent destruction, and grown n solemnly discussing the world-shaking importance he exact length of a bit of red silk dangling from the arm! Ha! And I thought Lutherans had a sense of portion. See what I mean?" Now another quotation n "Reply":

The editor of the Outlook also criticizes my lack of roportion in "solemnly discussing the world-shaking mportance of the exact length of a bit of red silk langling from the left arm" when "our whole civiliza- ion (is) trembling on the brink of destruction." World-shaking importance" is his phrase. I do not ccord to these matters nearly the importance that he pparently does. (Reply, p. 44)

Yes, "world-shaking importance" was my phrase. But was Dr. Piepkorn who said about the maniple: "There no reason for omitting it."

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Next, "Reply" takes up my editorial, "Eucharistic ayer," in which I quoted two sentences from an arti- by Dr. Piepkorn in the *American Lutheran.* These e the sentences: "While late Roman theology has tried relate the moment of consecration to the recitation the words, This is my body, and This is my blood, the rly (and most dependable) doctors of the Church of e Augsburg Confession for the most part wisely refuse define the precise moment when the sacramental racle takes place. They hold unreservedly, however, at the recitation of the Words of Institution is the con- cration, and that the Real Presence of the body and ood of Christ in the sacrament is achieved prior to e distribution."

This quotation from his article seems to bother Dr. epkorn more than anything else, for half of his "Reply" devoted to it. He says that he agrees with me in this: s far as the bread and wine are concerned, I affirm th him that the bread and wine are still bread and ne after the consecration as before." Well, good! But submit that that is not very evident when you speak a real presence achieved prior to the distribution. t he says that I misunderstand, that I overlooked me things. I quote:

The second oversight is his misreading of my state- ment as if I ascribed to Lutherans generally a posi- tion which in fact I ascribed in this article expressly only to the early doctors of the Church. . . . The edi- tor addresses himself to two of the four items which I cite for my contention that early doctors of the Lu- theran Church held that the Real Presence in the Sac- rament is achieved prior to the distribution. (Reply, p. 45. The word "early is emphasized both times)

Yes, but Dr. Piepkorn, now you are overlooking something which I did not, and something important. You are overlooking the three words you put in parentheses after "early" in your original article. Those words are "and most dependable." Is that not an obvious approval of those "early" fathers if you call them "most dependable"? Is that not obviously an attempt to induce others to adopt their views? And why now studiously omit the parenthesis "(and most dependable)" between "early" and "doctors" (twice)?

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Next to be taken up by "Reply" is an editorial in the October 1950 Outlook, called "High Church," in which I quoted a Catholic paper which gleefully approved the ultraliturgical developments among some Lutherans. Now for a paragraph from "Reply":

He calls me "one of the high priests of the Lutheran liturgical movement." Again, the words are his. The liturgical movement in the Lutheran Church in Amer- ica is one of the most unorganized phenomena in Church history. It has no priesthood of its own, and its adherents acknowledge only one High Priest. (Re- ply, p. 46)

Surely Dr. Piepkorn does not consider us so ignorant, or believe that we consider him so ignorant, as that paragraph sounds. When someone is called one of the high priests of a movement, it means that he is looked upon as one of the chief leaders of that movement. It does not mean that as such a leader he offers sacrifices or performs other priestly functions. We are not accusing the liturgical extremists of conducting secret rites of sacrifice or of trying to usurp the office of our Great High Priest. We are accusing them of trying to lead Lutherans into by-paths of esoteric and unimportant liturgical fine points under the pretense that they are important. Dr. Piepkorn knows that very well. Why then this nonsensical talk about the liturgical movement having no priesthood of its own? No one made any such accusation. Is it an attempt to confuse the issue?

Let's get back to the point. That Dr. Piepkorn is one of the high priests (that is, one of the chief leaders) of the liturgical movement I think we can show from his own words:

1. In that same Section III of "Reply" we learn that Dr. Piepkorn and others were invited to act as editorial staff of *Una Sancta,* which is a technical magazine for liturgical experts, the propaganda front for the liturgical movement. One would hardly be asked to be on its editorial staff if he were not considered a leader of the group.

2. When the editor-in-chief of *Una Sancta* resigned, Dr. Piepkorn says that he was elected editor-in-chief by his colleagues. He did not serve in that capacity, but his fellow experts wanted him to.

3. He wrote a series of articles for the *American Lutheran* which only one who considered himself an expert would write, for example, that one about all the ministerial vestments clear down to the maniple ("there is no reason for omitting it").

4. Finally, in this very "Reply" I need only point to the following expressions which are typical of liturgical extremists: "Blessed John Gerhard" (p. 44), "Venerable Dr. Walther" (p. 45), "Blessed John Gerhard" (p. 45), "Blessed John Gerhard" (p. 45), "Blessed Martin Luther" (p. 45), "Blessed Martin Luther" (p. 45).

I don't think that anyone who knows what has been going on in the liturgical movement would attempt to deny that Dr. Piepkorn has been one of the chief leaders.

How does it concern me? Much, every way. The Lutheran Church is my Church. I do not want to see its virile faith and its deeply spiritual content petering out in lace edges and embroidered silk. It could still be a strong and spiritual faith if we were driven into caves and catacombs. But I doubt very much whether it can remain strong and virile if its leaders give themselves over to measuring the width of their phylacteries.

Hear the Word

HOW SHALL THEY BELIEVE in Him of whom they have not heard?" asks the apostle Paul (Rom. 10:14).

Hearing the Word of God is important. Seven times in Revelation 2 and 3 Jesus says, "He that hath an ear, let him hear what the Spirit saith unto the churches." When Mary sat at his feet to hear His words, the Lord said, "Mary hath chosen that good part" (Luke 10:42).

Do you hear the Word? According to Luther we should fear and love God that we do not despise preaching and His Word, but hold it sacred and gladly hear and learn it. When Jesus sent His disciples out to preach the Gospel, He said, "He that heareth you, heareth me" (Luke 10:16); and to the Jews He said, "He that is of God heareth God's words" (John 8:47).

There is a blessing in hearing the Word of God. "My Word shall not return unto me void," says God through His prophet Isaiah (Isa. 55:11). Another great prophet of the Old Covenant cries out, "O earth, earth, earth, hear the Word of the Lord" (Jere. 22:29). The nation that sits at Jesus' feet chooses, like Mary, the good part. Its citizens are honest, its covenants are respected, its institutions are solid, its prosperity is assured. "Happy is that people whose God is the Lord" (Psalm 144:15).

The family that trains its children from little up to hear the Word of God is a blessed family. Its members fill honored places in society, and peace and love and joy, which are "the fruit af the Spirit" (Gal. 5:22), dw in such a home. Its children are not likely to bring the parents' gray hairs with sorrow to the grave. You c leave your children no richer heritage than the deepl rooted habit of assembling regularly with other Chr tians to hear the proclaiming of God's Word.

Accept this blessing at the hands of God. Your hea will say with David, "I was glad when they said un me, Let us go into the house of the Lord" (Ps. 122:1).

Read the Word

BLESSED IS HE that readeth, and they that he the words of this prophecy" (Rev. 1:3).

The Bible is the basis of our Christian civilizatio "If ye continue in my Word," said Jesus, "then are my disciples indeed, and ye shall know the truth, a the truth shall make you free" (John 8:31,32).

He was right. As our Western world absorbed t Bible into its life it threw off slavery, adopted the pri ciple of universal education, developed institutions mercy, put government into the hands of the people.

Only as we continue to read the Bible, so that it for the background of our thinking and the framework our character, will our way of life stand firm. Alrea there are signs of inner decay. Attacked from witho by a ruthless and godless philosophy, our Western wor betrays confusion and dismay. There is increasing e dence that many of our leaders do not know right fr wrong.

How can we get back to the Bible as the basis of o national philosophy and the spirit of our internatio relations? There is no easy way. It cannot be acco plished simply by passing a law. The Bible is built i the hearts and minds of a people only as it is built i the minds and hearts of the individual persons w compose that people. The Word of God will not be force in our national life except as it becomes a da experience in our homes.

Each individual therefore has both the opportuni and the duty to make his personal contribution to o national return to sound principles. "As for me and house, we will serve the Lord" (Joshua 24:15). In o homes now, looking to us for leadership and trainin are the governors and senators, the authors and teache the scientists and business men of thirty years from no We can shape the destiny of our nation and our wor by what we do now—or fail to do.

Read the Bible in your home. It is your vote for Christian civilization, a just and humane society, a peac ful world.

United Testimony on Faith and Life

The Report of the Joint Union Committee to the Five Churches of the American Lutheran Conference

Approved February 13, 1952

I.

N ACCORDANCE with resolutions passed in identical form by the American Lutheran Church, the Evangelical Lutheran Church, and the United Evangelical Lutheran Church, establishing a joint committee explore the possibilities for closer organizational unity, committee thereby constituted respectfully submits them its preliminary report. And inasmuch as the ugustana Evangelical Lutheran Church and the Luran Free Church, though not likewise definitely committed to the plan for union within the American Luran Conference, have graciously accepted the invition prepared in accordance with special resolutions ssed by the three above mentioned church bodies, d extended by their joint committee, and have each signated a committee of nine members which have rticipated throughout in the preparation of this report, e Joint Union Committee (of Forty-Five) herewith ewise respectfully submits to the Augustana Evangelical Lutheran Church and to the Lutheran Free urch our report with the hope of continued cooperan in forwarding this endeavor.

II.

Whereas the above mentioned joint resolution of the 50 conventions specifically charged the Committee thus tablished with the collation and study of the official ctrinal statements of the churches concerned, the Joint nion Committee reports that after careful collation and rutinizing of the confessional paragraphs of the contutions and articles of incorporation of the five bodies e Committee finds them in essential doctrinal agreent, and can discern in them no obstacle to union.

III.

Whereas the same joint resolution of the 1950 conventions instructs the Committee that due consideration be ven to the Minneapolis Theses, with the eight paraaphs of the Chicago Theses of 1919 properly incorpored under Section IV, as a correct summary of faith and actice: the Joint Union Committee hereby declares its ntinued adherence to the above mentioned theses and lds them to be in full effect, and as a further expreson of the unity existing among us has prepared a statent concerning faith and life in our churches with parular reference to certain matters concerning which e deem it particularly important to bear witness in our y.

IV.

Whereas the Joint Union Committee has now completed its preliminary work; therefore with the ultimate union of those church bodies in view, which shall hereafter agree to the eventual articles of union and as a necessary step to such articles of union, the Joint Committee now adopts for submission to the church bodies concerned the following declarations as to doctrine and practice:

CONCERNING FAITH

Preamble

The Lutheran Church bodies making up the American Lutheran Conference have now walked and worked together for a period of more than twenty years. They have learned to know one another both as to doctrine and as to manner of life. They have been associated as brethren serving the Lord. Coming out of varying backgrounds as to national origin and as to distinctive trends in church life and practice, they have learned to cherish one another's contributions to the fulness of the Church's life in Christ. Through closer acquaintance and deepening fellowship they have found that the common roots of their faith, in the Holy Scriptures and in the Lutheran Confessions, have given them a common life in communion with the One Lord and Savior.

Their loyalty to the Gospel of Jesus Christ, their Lutheran heritage, and the desperate need of the world seem to call for further exploration of the possibilities of closer fellowship, greater understanding, and closer organizational cooperation or union. They hold the basic prerequisite of all such attempts to be an adequate unity and witness with regard to the essential realities of the Christian faith. Their life and experience together these past two decades lead them to believe that such an essential unity exists among them.

As an expression of their common Christian faith and a witness to their understanding of the historic Lutheran confessions and to the theological agreement which has been found to exist among them, they join in this united testimony to our time and situation:

I. GOD

We believe in the one and only God Who has revealed Himself to us as the God of our salvation. In His work of creation, redemption, and sanctification He has designated and manifested Himself as Father, Son, and Holy

Spirit. We therefore confess our faith in the Triune God, three distinct Persons in the one Godhead.

We believe in God the Father, the Creator and Preserver of the world, Who in His divine majesty is infinitely exalted above His creatures, and Who in fatherly compassion seeks the eternal welfare of man, whom He made in His own image but who has fallen into sin and lives in the bondage of sin.

We believe in Jesus Christ, His only Son, our Lord, begotten of the Father from eternity, "Who for us men and for our salvation came down from heaven and was incarnate by the Holy Spirit of the Virgin Mary."

We believe in God the Holy Spirit, "the Lord and giver of life," through Whose work alone men can be brought into fellowship with God and made heirs of everlasting life.

We believe that the personal distinctions in the Godhead cannot be denied or obscured without impairing the truth and power of the Christian Gospel. We worship the Triune God.

II. ATONEMENT

We believe that Jesus Christ, true God and true Man, in fulfilment of the eternal counsel of God, came into the world to be the Redeemer of mankind. By becoming one with man in the Incarnation Christ entered into decisive conflict on man's behalf with sin and Satan, which defeat men and bring them under the righteous judgment of God. By His holy life He perfectly fulfilled the Divine Law for us. By His innocent sufferings and death in our stead He made propitiation for our sins and delivered us from the wrath of God and from the power of the devil. By His resurrection He released us from the dominion of sin and death and demonstrated and proclaimed the fulness of the victory which He has won in our behalf.

Christ "was delivered for our offenses, and was raised again for our justification"; God "laid on Him the iniquity of us all" and "with His stripes we are healed" (Isaiah 53). "The blood of Jesus His Son cleanseth us from all sin" (I John 1:7). "God was in Christ, reconciling the world unto Himself, not reckoning unto them their trespasses" (II Cor. 5:19). God "made Him to be sin for us, Who knew no sin, that we might be made the righteousness of God in Him" (II Cor. 5:21,AV). "Thanks be to God, who giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).

Christ entered into death in order to bring men, held in the bondage of sin, death, and Satan, unto life with Himself. In His victory over death and the devil He frees us to "be His own, live under Him in His Kingdom, and serve Him in everlasting righteousness, innocence, and blessedness." "Because I live, ye shall live also" (John 14:19).

III. THE MEANS OF GRACE

God has willed that the knowledge and benefit t Christ's redemption be brought to man through H means of grace, namely, through the Gospel in the Wo and in the Sacraments. Through these means of gra He not only offers, but actually bestows, His grace Christ unto forgiveness of sins and a life of everlasti fellowship with Him.

The Word

We believe that the Holy Scriptures of the Old a New Testaments are the Word of God, given by inspir tion of the Holy Spirit for the purpose of man's salv tion. Through the Scriptures the Holy Spirit informs a convinces us that His Word is true, that He will ke all His promises to us, and testifies in our hearts th our faith in Christ is not in vain. "Sanctify them throu Thy truth: Thy Word is truth" (John 17:17 AV).

We bear witness that the Bible is our only authen and infallible source of God's revelation to us and men, and that it is the only inerrant and completely ac quate source and norm of Christian doctrine and li We hold that the Bible, as a whole and in all its par is the Word of God under all circumstances regardle of man's attitude toward it. "All Scripture is giv by inspiration of God, and is profitable for doctrine, reproof, for correction, for instruction in righteousne that the man of God may be perfect, thoroughly fu nished unto all good works" (II Tim. 3:16,17,AV).

The Bible is the Word of God, given by inspiration the Holy Spirit through human personalities in the cou of human history. "For the prophecy came not in time by the will of man: but holy men of God spake they were moved by the Holy Ghost" (II Peter 1:21, A We acknowledge with humble gratitude the condescen ing love of God in speaking to men through the agen of human language. We reject all rationalizing proces which would explain away either the divine or the h man factor in the Bible.

The Holy Scriptures contain both Law and Gosp but the primary content of the Holy Scriptures is t Gospel. The Law is brought into the service of the G pel by working in man a realization of his sinfulness a of his need of redemption, by awakening in him the t rors of conscience since he stands under the wrath God, and by revealing to him God's holy will. The G pel brings to the penitent sinner the assurance of Go pardon and the promise of victory over sin.

We hold it basic to the right use of the Bible as t authoritative revelation of God to man that it must its own interpreter. All interpretation of Scriptu must be in the light of Scripture itself with its cent theme: God's loving purpose to save men in Christ.

The Sacraments

In and with His Word Christ has instituted for I Church two sacraments: Baptism and the Lord's Su per, which bear His seal and promise.

ptism

n the Sacrament of Baptism which is the "washing regeneration and renewing of the Holy Ghost" we born again of water and the Spirit, receiving the ly Ghost and the forgiveness of sin and are made mem-s of Christ's Body and citizens of His Kingdom. In eiving Baptism we are made partakers of Christ's ath and resurrection.

We believe that it is Christ's will and command that ants be baptized and that they be nurtured and in-ucted in the Christian faith. Such baptism is the es-blishment of the covenant of grace, which has ever-ting validity unless it is rejected in unbelief, and it a clear proclamation of the Gospel of Grace for all n.

When baptism is administered later in life as a Sacra-nt and means of grace, it admits the baptized person o fellowship with Christ and His Church and through th assures the believer of his full status as a child of d.

The benefits of baptism are not dependent upon the de in which the water is administered but only upon e Word and Promise of Christ.

e Lord's Supper

In the Lord's Supper Christ gives us His body offered for us and His blood shed for us, to eat and to drink r the forgiveness of sins, the strengthening of our faith, d the increase in holiness of life. "The cup of blessing hich we bless, is it not the communion of the blood of rist? The bread which we break, is it not the com-union of the body of Christ?" (I Cor. 10:16 AV).

By virtue of Christ's promise we hold that all com-unicants receive the body and blood of Him Who is esent not only in the congregation observing the Sac-ment but in the Sacrament itself. Faith in Christ as e Savior from sin and faith in His promise in the ords of institution, together with repentance, are neces-ry for a worthy participation in this Sacrament. The hurch therefore has the duty to withhold this Sacra-ent from openly ungodly and unbelieving sinners, since hrist's promise of forgiveness is rejected by them. aith does not make or unmake the Sacrament, but is quired for the salutary use of the Sacrament.

We believe that we receive Christ's body and blood in oly Communion, and the basis of this faith is our Lord's omise and assurance, not an ability conferred on a iest to change bread and wine into the Lord's body and ood by reciting the words of institution, nor the in-ntion of a congregation to partake of the body and ood of the Savior. The Lord is personally present dur-g the celebration of the Holy Communion to give sac-mentally what He promises in His Word.

IV. JUSTIFICATION

We believe that Christ is "the propitiation . . . for the sins of the whole world," hence forgiveness of sins has been provided by God for all men.

We believe that man, who by nature is "dead in tres-passes and sins," is utterly unable to save himself, or to contribute anything of merit or virtue toward his own salvation, and can be saved only by God's grace and power. (See Minneapolis Theses on Conversion and Election.)

We believe that God, out of pure grace, for the sake of the righteousness of Christ, "Who was delivered for our offenses and was raised for our justification," passes upon the guilt-burdened sinner the judgment of acquittal, regards him in Christ as if he had never sinned, and makes him a child of God and a joint-heir with Christ.

We believe that this forgiveness is received only by those who through the grace offered and bestowed through the Gospel accept it in repentance and faith. This faith in the Gospel, the reliance upon the work of Christ for forgiveness and salvation, is wrought in sin-ful man by the Holy Spirit.

We believe that this scriptural doctrine of justification by grace alone and through faith alone is in a very sig-nificant sense "the doctrine whereby the Church stands or falls." We therefore purpose to guard it carefully and proclaim it earnestly. "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11).

V. SANCTIFICATION

We believe and bear witness that by the indwelling of the Holy Spirit in his heart the justified sinner has been given power to overcome sin and to walk in new-ness of life. Day by day the believer's life is transformed from within by the renewing of the Holy Spirit, through the means of grace. By this renewal every earthly re-lationship is sanctified through fellowship with God, ev-ery honorable vocation is holy when dedicated to the service of God, and all of life is a stewardship for which the believer is accountable to God.

This new life of faith and love is not the product of man's own efforts but is the grateful response of the re-generate soul to the love of God shed abroad in his heart through the Holy Spirit.

Because the old sinful nature continues to inhere also in the believer as long as he remains in this world, there is constant need for repentance and faith as the condi-tion of growth toward that fulness of life in God which shall be his in the world to come.

We believe that the Lord of the Church summons every believer to a more earnest striving for holiness and to a more complete dedication of all that he is and has, and we call upon all the people of our churches to present themselves anew as "a living sacrifice, holy, ac-ceptable unto God."

VI. THE CHURCH

The Church's Life and Work

We believe that there is One, Holy, Universal, and Apostolic Church, consisting of all those in every age who have been united with Jesus Christ through faith in Him, have been baptized into His name, and live in fellowship with Him. "The Church is the congregation of saints, in which the Gospel is rightly taught and the Sacraments rightly administered. And to the true unity of the Church, it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments. Nor is it necessary that human traditions, rites, or ceremonies instituted by men, should be everywhere alike" (Augsburg Confession, Art. VII). Consistent with this historic Lutheran position we acknowledge with joy the presence of redeemed children of God in all the churches where the revealed Word of God and the Sacraments are used with such fidelity to their God-given purposes that sinners can be saved thereby. We rejoice in our spiritual fellowship with all fellow-believers in the One Church, the Communion of Saints.

We believe that the Church has its unity in Christ through the Holy Spirit. No church organization should assume that it is the only manifestation of the Communion of Saints. All separatism which ignores the existence of other Christian churches, as well as all attempts to reduce the unity of the Church to outer organizational forms, lead to a denial of the true nature of the Church and to confusion and frustration in the attainment of its objectives. We seek to promote the organizational growth and unity of the Church wherever this may serve the purposes of the Gospel.

We believe that the Christian congregation has all the spiritual gifts necessary for the nourishment of the life in Christ and the extension of God's Kingdom on the earth through the Means of Grace.

We believe that all members of the Church are royal priests, enjoying full and free access to the throne of grace with no mediator save Jesus Christ. In calling a pastor to preach the Word of God and to administer the Sacraments in their midst and on their behalf, the members of a congregation exercise their royal priesthood and in no sense surrender it. The privilege and responsibility of ministering to the saints of God, of proclaiming His glory to all men, and of living victoriously in all the relationships of life, remain the privilege and responsibility of all the members of the Church.

We believe that in this world of sin and strife where the forces of evil are threatening to destroy both the Church and society, the Lord of the Church is summoning His people to dedicate themselves, their possessions, and all their powers anew to the accomplishment of His saving purposes for mankind. Following the example of our Lord Jesus Christ, the Church seeks and works for the complete wellbeing of all men.

All men must be made to recognize the authority of God's law to which they are responsible and by which they are judged. Those in authority in all areas of life must govern according to God's law which is ordained for the ordering of human society and the welfare of all. So governing they are instruments of God and servants of the common good. Failing to do so they bring God's judgment upon themselves and destruction and disaster to the society which they govern.

We recognize that if the Church is to be a witnessing and an evangelizing force in the world, there must be a constant quickening of the spiritual life in our congregations, whereby those who are dead may be brought to newness of life, those who are slumbering may be awakened, those who are vacillating may become steadfast in faith.

As the Good Shepherd, Christ guides and guards the Church through perils and assaults in a hostile world, and the Holy Spirit as the Chief Builder of the Church cleanses and sanctifies the Church as the Habitation of God. Through the Gospel in Word and Sacraments, He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth and keeps it with Jesus Christ in the one true faith, and thus directs and equips it to do the Will of God. Where the Means of Grace are in use there God builds His Church.

The Church's Hope and Triumph

The Church in all its activities remembers that its life is from everlasting to everlasting. The fact that the Church exists, that men believe in the Lord Jesus Christ is due ultimately to God's eternal purpose "according as He hath chosen us in Him before the foundation of the world." God calls men to faith through Word and Sacrament and keeps them in that faith unto the end. Remaining humbly and gratefully conscious of its origin the Church is preserved from the fatal delusion that it is self-caused and self-sustaining. And since it knows that Christ will come again as Judge, the Church's life is marked by an alert and responsible expectancy, measuring all its actions by the inescapable and just judgment of Christ upon them.

The Church's expectancy of the Lord's return is also a joyous hope. "Our citizenship is in heaven; whence also we wait for a Savior, the Lord Jesus Christ" (Phil. 3:20). This joyful hope frees the Church from an inordinate anxiety in things temporal. Even while earnestly devoting itself to God's purposes in this world, it looks for the "new heavens and a new earth wherein dwelleth righteousness," and for the full deliverance of creation "from the bondage of corruption into the glorious liberty of the children of God." Filled with serene courage the Church therefore waits and works, knowing that Jesus Christ both is and shall be Lord and King forever

ADDENDUM

t is recommended that if and when the churches con-ned authorize the preparation of a constitution for a rged church, the paragraphs on the subscription to Lutheran Confessions shall be in substance as follows:

As brief and true statements of the doctrines of the Word of God, the Church accepts and confesses the following Symbols, subscription to which shall be required of all its members, both congregations and individuals.

a) The ancient ecumenical Symbols, the Apostolic, the Nicene, and the Athanasian:
b) The unaltered Augsburg Confession and Luther's Small Catechism.

The Church also receives, as further elaboration of and in accord with these Lutheran symbols, the documents in the Book of Concord of 1580, viz. the Apology, Luther's Large Catechism, the Smalcald Articles, and the Formula of Concord; and recognizes them as normative for its theology.

"Adherence to our confessions pertains only to their doctrinal content (i.e., the doctrines declared to be the divine truth and the rejection of opposite doctrines), but to these without exception or limitation in all articles and parts, no matter whether a doctrine is specifically cited as a confession or incidentally introduced for the purpose of elucidating or proving some other doctrine. All that pertains to the form of presentation (historical comments, questions purely exegetical, etc.) is not binding." (Minneapolis Theses II, 2.)

CONCERNING LIFE AND PRACTICE

Though heirs of a common Reformation heritage, the urches constituting the American Lutheran Conference have sprung from different nationalistic backounds and have been led through diverse experiences arriving at the juncture where they seriously conler organic merger. According to the freedom inher-t in the Gospel each has developed its distinctive church e and established its own practices. As they contemate losing their individual identity in organic union, seems good to set forth clearly certain matters perining to Christian life, forms of worship and churchly actice concerning which misunderstandings might posbly arise.

I. Liturgical Trends

While the ceremonial law of the Old Testament preribed in rather minute detail the order of service, vestents and other appointments, the New Testament hurch had no divinely prescribed liturgy.

In accord with sound New Testament teaching, the utheran Church has confessed that for the true unity of the Church it is sufficient to agree concerning the doctrine of the gospel and the administration of the Sacraments, and that it is not necessary that human traditions, rites or ceremonies, instituted by man, should be everywhere alike.

This evangelical freedom, however, has traditionally been conditioned by such cautionary teachings of the New Testament as St. Paul's statements. "But let all things be done decently and in order" (I Cor. 14:40), "All things are lawful, but not all things edify" (I Cor. 10:23), and ". . . build each other up, even as also ye do" (I Thess. 5:11).

Inasmuch as every public order of worship should implement a sinner's encounter with the Living God, it follows that every part of the service should relate the sound theology of Law and Gospel to the worshipper.

In historical Lutheranism this has tended toward a continued liturgical emphasis, in which certain fixed forms have followed a rather uniform pattern as a guide for man's true worship of God. Quite naturally, a church with a oneness of confessional witness will manifest this oneness, even in external forms. A rampant heterogeneity in forms can readily militate against a common confessional witness. We commend, therefore, the current concern manifested in the American Lutheran family for uniformity in liturgical practices. On the other hand, we express warning against the peril of equating form with faith. Within the true faith, ample variety of outward expression must be allowed, and the right of each congregation to determine its form of worship must be recognized. The faith itself, with its pulsating life seeking an ever richer form of expression, may be stultified and lost by an inordinate passion for form.

II. Lay Activities in the Church

The Church Bodies signatory to these presentations declare adherence to the following principles in relation to Lay Activities in the Church:

1. The ministry of reconciliation, which is the gift of God, is the glory of the Christian Church. "But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto Himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation" (II Cor. 5:18,19).

2. Christ, the Redeemer, ascended into heaven, gave to His Church diversity of gifts for its edification. "And He gave some to be apostles; and some prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ (Eph. 4:11,12). "Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are

diversities of workings, but the same God, who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal" (I Cor. 12:4-7).

3. The immediate recipient and the responsible custodian of these gifts is the local church, the individual congregation. "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things to come; all are yours; and ye are Christ's; and Christ is God's" (I Cor. 3:21b-23).

4. The Church is a fellowship of believers and therefore a spiritual priesthood. "Ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. . . . But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of Him who called you out of darkness into his marvellous light (I Peter 2,5 and 9).

5. The local congregation is under obligation to seek out and to utilize the abilities and the gifts resident within it, and is responsible that their use shall build up the Church. The same obligations and responsibilities obtain with reference to the Church Body and its minor subdivisions and auxiliaries. "But now hath God set the members each one of them in the body, even as it please him. And if they were all one member, where were the body? But now they are many members, but one body. And the eye cannot say to the hand, I have no need of thee; or again the head to the feet, I have no need of you" (I Cor. 12:18-21). "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth. But shun profane babblings; for they will proceed further in ungodliness, and their word will eat as doth a gangrene: of whom is Hymenaeus and Philetus; men who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some" (II Tim. 2:15-18).

6. The means of grace have been given to the congregation, and, for the purpose of administering Word and Sacrament, God has instituted the public office of the ministry, which, by the official call of the congregation, is committed to one or more qualified persons. "And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed" (Acts 14:23). "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which He purchased with His own blood" (Acts 20:28). "Do not be hasty in the laying on of hands" (I Tim. 5:22a RSV).

7. The doctrine of the priesthood of all believers gives the individual member no right to assume any of the functions which belong to the public ministries of the congregation. "And how shall they preach, except they be sent?" (Rom. 10:15a). ". . . no or should publicly teach in the Church, or administe the Sacraments, unless he be regularly called" (Augsburg Confession, Article XIV).

8. The establishment of the public office of the ministr by a local fellowship of believers does not absol the individual believer from his responsibility as spiritual priest, or in any way excuse a congregatio from utilizing the spiritual gifts which it possesses "Wherefore exhort one another, and build each oth up, even as also ye do" (I Thess. 5:11).

9. Since God in His Word reminds His children, "Y are the salt of the earth" (Matt. 5:13), "Ye are th light of the world" (Matt. 5:14), "Ye shall be m witnesses both in Jerusalem, and in all Judea an Samaria, and unto the uttermost part of the earth (Acts 1:8), "Every one therefore who shall confe me before men, him will I also confess before my Fa ther who is in heaven" (Matt. 10:32), the Churc will not restrain but will rather encourage all its mem bers to private study of the Word of God; to be Christian witness in word and in deed; to seek o portunities for mutual edification; to share in th teaching ministry, locally and in the church at larg when requested through regular channels, and to a cept the responsibility of public proclamation of th Word when appointed to do so by the properly co stituted authority of the congregation or of the Churc Body. "And having gifts differing according to th grace that was given to us, whether prophecy, let prophesy according to the proportion of our faith; ministry, let us give ourselves to our ministry; or that teacheth, to his teaching; or he that exhorteth to his exhorting" (Rom. 12:6-8a). "The elders there fore among you I exhort, who am a fellow-elder, a a witness of the sufferings of Christ, who am also partaker of the glory that shall be revealed: Tend the flock of God which is among you, exercising th oversight, not of constraint, but willingly" (I Pet 5:1-2a).

III. Elements in the Eucharist

Christ's use of wine and unleavened bread in the Pas over meal has fixed for the Christian Church throug the centuries the use of these elements in the Eucharis Exegetical attempts to invalidate this have not been su cessful and exceptions within our Lutheran circles ha not changed the practice of the Lutheran Church in ge eral in its use of wine and unleavened bread in the Lord Supper.

IV. Christian Liberty

"If, therefore, the Son shall make you free, ye sha be free indeed" (John 8:36). In the conviction that th liberty is a basic part of our Christian heritage, re-em phasized in the Lutheran Reformation, we exhort

ristians to know this freedom in fulness of experience. r freedom did Christ set us free; stand fast therefore, l be not entangled again in a yoke of bondage" (Gal.).

tanding fast in this liberty wherewith Christ has de him free, the Christian subjects himself in love Christ and to his brethren. As a child of God, being by His Spirit (Rom. 8:14), he walks not after the h, but after the Spirit, resisting the desires of the h, aspiring to the fruits of the Spirit, seeking to give occasion for stumbling to weaker brethren. "For ye, thren, were called for freedom; only use not your edom for an occasion to the flesh, but through love servants one to another. For the whole law is fulled in one word, even in this: Thou shalt love thy ghbor as thyself. But if ye bite and devour one aner, take heed that ye be not consumed one of another. t I say, Walk by the Spirit, and ye shall not fulfil the ts of the flesh. For the flesh lusteth against the Spirit, l the Spirit against the flesh; for these are contrary one to the other; that ye may not do the things that would. But if ye are led by the Spirit, ye are not der the law. Now the works of the flesh are mani-t, which are these: fornication, uncleanness, lasciviness, idolatry, sorcery, enmities, strife, jealousies, aths, factions, divisions, parties, envyings, drunkenss, revellings, and such like; of which I forewarn you, en as I did forewarn you, that they who practice such ngs shall not inherit the kingdom of God. But the uit of the Spirit is love, joy, peace, long-suffering, kindss, goodness, faithfulness, meekness, self-control; ainst such there is no law. And they that are of Christ sus have crucified the flesh with the passions and the ts thereof. If we live by the Spirit, by the Spirit let also walk. Let us not become vainglorious, provokg one another, envying one another" (Gal. 5:13-26). rethren, even if a man be overtaken in any trespass, who are spiritual, restore such a one in a spirit of ntleness; looking to thyself, lest thou also be tempted. ear ye one another's burdens, and so fulfil the law of rist" (Gal. 6:1-2). "And be not drunken with wine, herein is riot, but be filled with the Spirit" (Eph. 5:18). Peter 1:2-11). "But take heed lest by any means this erty of yours become a stumblingblock to the weak. r if a man see thee who hast knowledge sitting at meat an idol's temple, will not his conscience, if he is weak, emboldened to eat things sacrificed to idols? For rough thy knowledge he that is weak perisheth, the other for whose sake Christ died. And thus, sinning ainst the brethren, and wounding their conscience hen it is weak, ye sin against Christ. Wherefore, if eat causeth my brother to stumble, I will eat no flesh evermore, that I cause not my brother to stumble" Cor. 8:9-13). "Whether therefore ye eat, or drink, or atsoever ye do, do all to the glory of God. Give no casion of stumbling, either to Jews, or to Greeks, or to church of God" (I Cor. 10:31,32). "And this I pray, t your love may abound yet more and more in knowledge and all discernment; so that ye may approve the things that are excellent; that ye may be sincere and void of offense unto the day of Christ; being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God" (Phil. 1:9-11).

The Church Bodies signatory to these presentations expect that all member congregations shall give free course to the Word of God as it teaches us how to live as the children of God.

The Church Bodies signatory to these presentations know and confess "that the law is holy, and the commandment holy, and righteous, and good" (Rom. 7:12) and that Jesus has laid the law with all its implications on the hearts and minds of all His disciples.

They also know that there are issues not specifically covered by clear statements of the written Word of God (e.g. establishing borderlines in relation to amusements, dress, food, and beverages) and they expect the ministry of teaching in each constituent part to guide toward clarity of thought and sensitiveness of conscience to the end that "every man be fully persuaded in his own mind" (Rom. 14:5 AV) and that each and all live up to their expressed convictions.

In this connection they also expect an understanding of the fact that compulsions lying upon the individual in response to God's grace toward him are not to be made laws for the control of the lives of others. "Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth: for God hath received him. Who art thou that judgest the servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him stand" (Rom. 14:3,4) (Gal. 2:5). "Let us therefore, as many as are perfect (full-grown), be thus minded: and if in anything ye are otherwise minded, this also shall God reveal unto you: only whereunto ye have attained, by that same rule let us also walk" (Phil. 3:15).

V. Concerning Evangelism

By the term evangelism we designate the work of applying the Evangel (Gospel) to the souls of men: to win the unsaved for Christ, to keep the believer in Christ, and to recall the backslider to Christ. It is the essential and continuous task of the whole church.

The congregation must never cease its efforts to deepen the spiritual life of its members and to call to repentance and faith the straying.

Those within the fold must ever seek to bring the "other sheep" to the Great Shepherd and Bishop of souls.

It is recognized that some Christians, both laymen and pastors, have received greater gifts than others to declare the Word to the unconverted or unchurched. (Eph. 4:11 —"God gave some . . . evangelists . . ."). The local congregation may agree to engage such an evangelist to

supplement the ministry of its pastor for a stipulated period of time.

It is likewise recognized that, in addition to the regular church services, there is value in special public gatherings for the purpose of calling to repentance and faith the unsaved and the carnally secure. Caution must be exercised, however, not to substitute mass hysteria for the sound working of the Holy Spirit through the regular preaching of the Gospel and the administration of the Sacraments. The congregation will make certain that its whole program shall be permeated with the spirit of Scriptural evangelism.

VI. Spiritual Fellowship

1—Christian faith *is* fellowship: fellowship with Christ, the Head, and fellowship with all believers, who are the members of His body, the church. It is called into being by action of the Holy Spirit as He begets children of God. "I am the vine, ye are the branches" (John 15:5a). ". . . that they all may be one; even as Thou, Father, are in me, and I in Thee" (John 17:21). "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God" (Eph. 2:19 AV).

Article VII: Of the Church, the Augsburg Confession, clearly sets forth: "Also they teach that one holy Church is to continue forever. The Church is the congregation of saints, in which the Gospel is rightly taught and the Sacraments rightly administered.

"And to the true unity of the Church, it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments. Nor is it necessary that human traditions, that is, rites, or ceremonies, instituted by men, should be everywhere alike. As Paul says: 'One faith, one baptism, one God and Father of all.'" etc.

2—Christian faith *seeks* fellowship, that is, the discovery and the practice of this spiritual fellowship with other Christians. It laments isolation; it yearns for communion. Christian faith seeks fellowship in prayer, in corporate worship, in the Holy Eucharist, in doing the Lord's work, and even in suffering for the faith. The Holy Scriptures speak approvingly of agreeing in petition (Matt. 18:19), of being assembled together for worship (Heb. 10:25), of provoking one another unto love and good works (Heb. 10:24), and of experiencing the fellowship of suffering (Phil. 3:10 and Rev. 1:9).

3—The Scriptures also make it clear, however, that for the true unity of the Church, and therefore for the full realization of spiritual fellowship of believers one with another, it is essential that there be agreement concerning the doctrine of the Gospel and the administration of the Sacraments.

The Holy Scriptures bid us to continue in Christ's words (John 8:31), to beware of the leaven of the Pharisees (Matt. 16:6), to be on guard against false prophets (Matt. 7:15), to discern those who make a pretense o piety (Matt. 7:21), to mark them which cause division and offenses contrary to the doctrine (Rom. 16:17), t avoid being unequally yoked with unbelievers (II Co 6:14), to regard as accursed the preacher of "anothe gospel" (Gal. 1:8). It is our solemn duty to try the spi its whether they are of God (I John 4:1), to continu steadfastly in the apostles' doctrine (Acts 2:42), to d nothing against the truth, but be faithful witnesses fo the truth (II Cor. 13:8). These oft repeated warning and admonitions can be ignored by the church only a great peril to its own spiritual life.

4—It is admitted that a problem of serious proportion arises from the fact that there are erring brethren. The are brethren, because with us they share justifying faith They are erring in-so-far as they depart from the truth as revealed in the Scriptures or from the life demanded by the regenerating Gospel. We feel the urge to confess our common faith, but we realize the danger of con doning error, and thereby confusing the church. There is no easy solution to this problem. As we acknowledg the measure of unity that exists, we must at the sam time bear witness against error as we see it, humbly re examining our understanding of the truth in the light o the revealed Word, and diligently seeking for the min of Christ in our attitudes towards these erring brethre Lovingly, Aquila and Priscilla remedied the deficienc of Apollos (Acts 18:24-28). Undauntedly, Paul withstoo the erring Peter (Gal. 2:11).

So long as witness can be borne to the truth as we se it in Christ, a measure of outward fellowship may be en joyed even with such as differ with us in the apprehen sion of certain aspects of the truth.

5—There is room for a large measure of cooperatio in externals which need not involve the principles o spiritual fellowship.

So long as there is no compromise of divine truth suc cooperation in external matters may be practiced wit secular groups or with other churches.

6—Article III, Church Fellowship, The Minneapol Theses, has been formulated as a result of century-lon experience of the Lutheran Church, has been accepte by our church bodies in 1930, and furnishes the corre guiding principles on fellowship for our churches. It recognized that, in the application of these principle situations calling for exceptions will arise. The ind vidual Christian, the conscientious pastor, the local con gregation, and the church bodies, in determining the attitudes in such situations, must earnestly seek the guid ance of the Holy Spirit and the instruction of the in spired Word.

(All quotations are from the American Revised Version with the exception of passages marked AV, the Kin James Authorized Version, or RSV, Revised Standar Version. Quotations from the Augsburg Confession ar from Jacobs' People's Edition of the Book of Concor Philadelphia 1911.)

Suggested Forms for Convention Action

he Joint Union Committee herewith respectfully sub- s to the respective churches the following forms for vention action:

With the ultimate union in view of those church ies which shall hereafter agree to the eventual arti- of union, and as a necessary step to such articles of on, the ..... Church hereby ives for consideration and action the statements sup- mentary to the declaration as to doctrine and prac- , basic in the American Lutheran Conference, as pared and submitted by the Joint Union Committee.

The ..... Church in conven- assembled, having received and considered the state- ts regarding doctrine and practice as submitted by Joint Union Committee of 1952, hereby declares its eement and approval of them.

The ..... Church in conven- assembled, in consideration of similar actions by er member bodies of the American Lutheran Con- nce, hereby authorizes the election of nine members a Joint Union Committee. The .... Church hereby instructs and empowers its com- tee in cooperation with the other committees to guide further progress of studies initiated in 1950, to pro- d with studies of polity and organizational structure, h preparation of prospective Articles of Union, and h tentative drafts for constitutions, to be submitted the respective church bodies for consideration and ion.

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Church Financing

GEORGE S. SCHULTZ, JR.

IS THE DEVELOPMENT of the Community Chest having its effect upon Church financing? Or is it a case of sound growth in stewardship? Perhaps it is simply the recognition of a desire for change in the financing pattern. Or it may be the reaction to a "giver's strike" against the many and increasing appeals of the Church.

Whatever the reason, there appears to be a development of the "unit budget" idea among the Lutheran Churches. At a recent meeting of the stewardship directors of the major Lutheran synods of the country, held in Stillwater, Minn., considerable interest was evidenced in the trend toward the unit budget, call it what you will. Representatives of one body reported plans to adopt such a program in two years, two other bodies are "studying" the matter, others are "interested" and one has "taken the leap" this year.

Basically the unit budget, a term we shall use despite its obvious weaknesses, is a program which attempts to draw together the financial support of the whole program of the Church, at the same time eliminating the multiplicity of special appeals which are brought to the membership nearly every year. Its appeal is based on the assumption that more generous giving will result if the total program is commonly recognized and the assurance is given that there will not be "specials."

Perhaps this trend in financing the synod's benevolence activity is only the shadow of what is happening in many individual congregations. Each year more congregations are unifying their financial operations, though the variations on the theme are about as many as the churches playing it.

A church in Ohio, for instance, combines current operations and synodical and local benevolence into a single budget. The first $7 received from each member goes to the benevolence program, the local congregation getting the eighth and following dollars. Other congregations budget the entire program, receive a single offering each Sunday and divide the gifts percentage-wise among the various phases of the program. Still others take the further step of unifying not only the program of the congregation as such, but draw the organizations into the program, too. In this system, the operation of each organization is the responsibility of the entire congregation and the organization's benevolent program is the benevolent program of the congregation, supported through the congregational treasury.

If the congregation is the body of believers we say it is, and if the organizations are only members of that body rather than little bodies in themselves, then this latter system has much to commend it. Certainly synodical stewardship officers, often totally engrossed in directing the synod's benevolent program, must recognize this trend within congregations and give more aggressive leadership, encouragement and direction to local congregations, pointing out inherent weaknesses and certain advantages to be found in the many variations of the congregational unit budget.

They must be just as aware of both the strength and weaknesses of the unit budget as it is developing in synodical benevolence activities. Perhaps, since the American Lutheran Church seems to be the first Lutheran body to make a significant move toward unit operation, it would be well to look more closely at the ALC program and draw evidences of both strength and weakness from it.

Two objectives are paramount in the ALC's version of the unit budget, which, incidentally, is neither completely unified nor is it referred to as a budget. Its lack of complete unity is evidenced in the omission of sufficient funds to support the entire welfare program and to provide capital funds for the many welfare institutions which draw support from ALC members. It is not referred to as a budget but rather as The Church Advance since, strictly speaking, a budget is a guide to spending rather than a guide to giving.

The first objective of the ALC program is to eliminate special appeals. With certain exceptions, special appeals are conducted for the purpose of physical expansion or capital improvement: educational institutions need new buildings; foreign mission fields must be enlarged or improved; church building loan funds need to be increased; pension boards need working capital. When need for such things arises, it must be met—it cannot be wished away. Institutions and programs of the church will enlarge and grow as long as the church grows internally and externally. Any promise that "this is our last appeal for new buildings" is self-condemnatory for it is bold admission that the church now expects to die! Any unification of the budget for the elimination of special appeals must admit a satisfactory technique for making available capital funds.

The second objective is to win the support of all the members to the whole program through the entire year. What happens when special appeals are announced? Usually the support of the on-going benevolence program continues (with a possible slight reduction) because the membership is fairly well set to a pattern (

evolent giving. But despite thorough organization expensive promotion, the special appeal gains the port of a relatively small percentage of members. ccess of the appeal is usually attributable to the rela- ely few who, because of special interest, give rela- ely larger amounts than for regular benevolence. any college graduates who average $10 a year for odical benevolence will give $50 when the alma mater ds a dormitory.) The impetus of the special appeal s not carry over to regular benevolence because of very psychology of the "special" and the failure of one-time gift to enter the giving pattern. It is hoped t when capital needs are added to the program, the neral giving pattern of all members can be increased. least it is a worthy objective and worth working for.

Receipts for the on-going program (benevolence budg- of the ALC—about 500,000 confirmed members—in 50 were $1,880,000. A campaign raised another $500,000 Lutheran World Action and $1,200,000 was received special appeal for educational buildings. Total for year—about $3,580,000. In 1951, a special appeal for nerican Missions was combined with the on-going ogram which raised about $3,000,000, plus $500,000 for utheran World Action. Though the combined budget- ssion undertaking fell short of its goal, the unification the program plus LWA did not drastically reduce the al ALC benevolence giving.

In 1952 an overall program of $3,550,000 has been set, cluding funds for continuing the church's established ogram, for Lutheran World Action, and for the capital eds of the various departments and institutions. The rrent Phase for on-going operation is $2,150,000; the utheran World Action Phase is $500,000; the Forward ase for capital improvements is $900,000.

All members are expected to support all three phases probably the first time many of them will have con- ibuted to LWA—and to achieve that end it is sug- sted to congregations that no special appeals be under- ken. The membership is asked to give through regu- r, weekly offerings the funds necessary for all three ases. The distribution of benevolence gifts will be ade in the synodical headquarters. Of the first $2,000,- 00 received, 80% will go to the Current Phase, 10% Lutheran World Action and 10% to the Forward ase. The next $550,000 will all go to the Current ase, reaching that goal of $2,150,000. Then the next 00,000 received will be divided 50-50 between the LWA ase and the Forward Phase, reaching the LWA goal $500,000. The next $400,000 received will go to the orward Phase, reaching the $900,000 goal.

On this schedule, funds for the ALC's regular pro- am of missions, education, welfare and cooperation ill be assured when the total receipts reach $2,550,000. WA will be raised when the total receipts reach 3,150,000.

The Forward Phase is the part of the program that epresents the greatest change in church financing. It cognizes that there will be capital needs in the years come. There are two possibilities for meeting these needs. One way, which is the common practice, is to let the needs pile up, then spend a year or two in preparation, then have a great campaign to meet them. Another way—the ALC's Church Advance way—is to admit there will be needs, attempt to estimate how large they will be over a period of, for instance, ten years, and raise one-tenth of the cost in each of those years. This means the funds will be on hand as the needs develop, not after.

In the ALC, it is estimated, largely on the basis of the needs during the past decade, that during the next ten years the educational institutions will need $3,000,000, the Church Building Fund will need $2,750,000, the Foreign Mission program will require $750,000 for capital improvements, the pension board's program of subsidy to minimum pensions will take $1,500,000, the publishing house will need $250,000 for new equipment, and the church's own working capital fund will require $500,000. Another $250,000 is added for unforeseen emergencies or necessary adjustments—a total of $9,000,000 in ten years. So the Forward Phase is simply one-tenth of $9,000,000 each year.

While it is geared to a 10-year expectation of needs, the program can be terminated or the amounts varied any time the Church deems wise. Each year each board which shares in the Forward Phase may use the funds available if the needs are currently before it.

A good example is in the field of education. Growing institutions need more buildings—now! ALC members have been told just how the $300,000 on the 1952 Forward Phase for education will be spent; in fact, the 1953 allocation has been announced and the use of funds for the next three years will be known soon. That's because the need for capital funds is current.

Better for the educational institutions to have $300,000 each year than to wait for a campaign possibly five years from now! Better for the membership to get into an increased pattern of giving than to be "jacked up" to an appeal every two or three years!

Numerous advantages of this system can be culled from the above explanation. But perhaps the greatest advantage has not been stated.

Practically every Lutheran body is experiencing a great revival of interest in proportionate giving, though in some bodies the emphasis is on tithing. Proportionate giving involves more than giving—it also includes wise, careful application of that which is given. It is felt that knowing all the needs of the Church is important to carefully planned stewardship. It is the feeling of the stewardship leadership of the ALC, and in other synods, that if the membership is expected to respond in proportionate giving, the Church must give the membership the fact of the developing rather than the developed needs. It is sincerely hoped that the promotion of proportionate giving and the Church Advance (unit budget) will complement each other.

Of course there are disadvantages and dangers. No system will promote itself, nor will a promotion of the

budget raise the budget. In a unified program especially, the promotion must be "what the budget does" and not "what the budget is." Christ gave for men; those who, having the mind of Christ, seek to give as Christ gave, are also motivated by the needs of men, not the "budget" of the Church. The warmth of human personality must be injected into the cold figures of the budget.

A second problem is to prevent important phases of the Church's activity from being submerged in an anonymity of causes. Each phase of the Church Advance, indeed each part of each phase, must be explained and understood if the result is to be intelligent, heart-warm giving.

A third problem requires that the Church must keep faith with its members. If it says "This is it—all of it—no special appeals" it must plan carefully enough that, within the limits of human foresight, there will be no special appeals. In the case of the ALC it has been clearly pointed out that there will be special projects in the area of welfare since it has not been possible to include all of this activity in the Church Advance.

A fourth problem is to avoid usurping the right of the individual to determine the object of his giving. When God requires faithfulness of stewards, He requires it of individuals. Since the individual must give an accounting of his stewardship faithfulness, the Church must not tell him he cannot give to a cause close to his heart.

To safeguard the right of the individual (and the congregation, too), the ALC program is adjusted to receive ear-marked gifts. Some individuals will want to give more to, for instance, foreign missions than the Church Advance provided. They may. Some congregations will want to raise funds for Lutheran World Action in 1953 by special offerings. They may. And in each case the wishes of the individual or the congregation will be respected.

The Church Advance may not be the end to which the present trend is carrying, but it is apparent that the trend in church financing is toward unification. The ALC recognizes it is pioneering. Pioneers have sometimes been proved wrong. But they have sometimes blazed new trails that lead to undeveloped frontiers. Especially when they have gone ahead in the name of the Lord.

The Theology of Consecration in the Lord's Supper

GEORGE DRACH

OUR LORD JESUS CHRIST instituted His Holy Supper as a New Testament sacrament after He had eaten the Passover feast with His disciples for the last time in the Upper Room in Jerusalem in the night in which He was betrayed. The Old Testament Passover festival was not only an annual celebration of the exodus from Egypt but also a constant reminder of God's continuous grace in preserving His covenant relationship with Israel. The New Testament Supper was intended by Christ to be the fulfillment and substitute for the Old Testament Passover meal. But while the Old Testament meal looked backward to the sacrifice of the lamb at the time of the exodus, the New Testament Supper looked forward to the sacrifice of the Lamb of God on the cross of Calvary. Neither the Old Testament meal nor the New Testament Supper as such is to be regarded as a sacrifice in itself, but as the celebration of a sacrifice, the one looking backward, the other forward, each in its way a testimony of God's redeeming grace, and an evidence of the intimate and unbroken fellowship of God's redeemed people with Him.

The words of Christ at the institution of His Holy Supper clearly indicate this twofold interpretation. First His statement regarding His body and blood, given and shed as the supreme New Testament sacrifice for the remission of sin; and secondly His injunction: "Do this in remembrance of me," and His invitation: "Drink ye all of it," as admonitions to continue in the fellowship of their common, grateful discipleship in Him.

It may be noted that the breaking of bread in no way was symbolic of the breaking of Christ's body, but was simply a necessity for the distribution of pieces of the large unleavened cake of the Passover meal (The Matzos). That is all there is to this act, for Christ's body was not broken, as it is written: "A bone of Him shall not be broken" (John 19,36). Moreover the entire sacramental meal was designated by the early Jewish Christians as the breaking of bread (Acts 20,7 & 11; 27,35).

It should be noted also that Christ, as was customary at the Passover meal, pronounced a blessing when He took up the unleavened cake and again when He lifted the cup of wine. What He actually said in each act is not recorded, but it was undoubtedly in each case the usual citation from the Hallel Psalms (113 to 118). The practice of reciting Psalms or portions of Psalms was continued by the early Jewish Christians at the New Testament sacramental feast, as well as at every meal.

"grace before meat" (Acts 27,35). We, therefore, in liturgy also connect the consecration of the elents for their use in the Holy Sacrament with a prayer. tead of using portions of Psalms, however, we offer Christian New Testament prayer; and because the rd's Prayer is the perfect prayer taught us by Christ nself, Lutherans ever since Luther's time have used n connection with the consecration.

Before going further into the question as to what ayer to use in connection with the words of institun, we ought to consider first the purpose of the conration. What is the consecration, so called? It is the petition of Christ's words of institution. The Roman tholic Church teaches that when spoken by the offiting priest the consecration has a magical effect, conting then and there the bread and wine into the very dy and blood of Christ, thus making the sacrament epetition of the sacrifice of Christ on the cross.

On the other hand the Lutheran Church teaches that e consecration is simply the setting apart of the earthly ments of bread and wine for their sacred use in the ly Supper. The words of institution accompanied by ayer do not produce the sacramental presence of rist, which is produced by the entire ceremony with ecial reference to the distribution of the consecrated ead and wine and their reception by the communicant. the Small Catechism Luther explained in answer to e question "How can eating and drinking produce ch great results?" that the words of institution, beles the bodily eating and drinking, are the chief things the sacrament, and he who believes these words has at which they declare and set forth, the remission of ns.

The tenth article of the Augsburg Confession does not lp us to decide what its framers believed and taught that time in regard to the meaning and purpose of e consecration as such. This article reads as follows: Of the Lord's Supper they teach that the body and ood of Christ are truly present and are distributed to ose who eat in the Supper of the Lord; and they disprove of those that teach otherwise."

The seventh article of the Formula of Concord makes is definite statement: "As to the consecration we beeve, teach and confess that no work of man or declaraon of the minister of the Church produces this presnce of the body and blood of Christ in the Holy Supper, t that this should be ascribed only and alone to the mighty power of our Lord Jesus Christ. But at the me time we also unanimously believe, teach and conss that in the use of the Holy Supper the words of the stitution of Christ should in no way be omitted but ould be publicly recited, as it is written (I Cor. 10,16): The cup of blessing which we bless, is it not the comunion of the blood of Christ?' etc. This blessing occurs rough the recitation of the words of Christ."

The second part of the Formula, the Solid Declaraon, in its more elaborate explanations, touches upon the consecration in the following words: "That not the word or work of any man produces the true presence of the body and blood of Christ in the Supper, whether it be the merit or declaration of the minister, or the eating and drinking, or faith of the communicants; but all this should be ascribed alone to the power of Almighty God and the institution and ordination of our Lord Jesus Christ.

"For the true and almighty words of Jesus Christ, which He spake at the first institution, were efficacious not only at the first Supper but they endure, have authority, operate and are still efficacious, even to the present, so that in all places where the Supper is celebrated according to the institution of Christ, and His words are used, from the power and efficacy of the words which Christ spake at the first Supper, the body and blood of Christ are truly present, distributed and received.

"Nevertheless, this blessing or the narration of the words of institution of Christ, does not alone make a sacrament, if the entire action of the Supper, as it was instituted by Christ, be not observed.

" 'This do' embraces the entire action or transaction in the sacrament viz, that in an assembly of Christians bread and wine are taken, consecrated, distributed and received, that is, eaten and drunk."

"The use or action here is not chiefly the faith, also not only the oral participation, but the entire, external visible action of the Lord's Supper instituted by Christ. To this indeed is required the consecration or words of institution, and the distribution and reception or oral partaking of the body and blood of Christ."

Our Lutheran theologians have adhered consistently to this interpretation of the words of institution as the consecration. We quote only two of them.

Quenstedt: "The consecration consists (a) in the separation of the external elements, the bread and the wine, from a common and ordinary use; (b) in the benediction or setting them apart for sacred use as appointed in the Holy Supper, by solemn prayers and thanksgiving; (c) in the sacramental union of the bread and wine with the body and blood of Christ, so that the consecrated bread becomes the communion of the body and the consecrated wine the communion of the blood of Christ. But this sacramental union itself does not take place except in the distribution, for the elements, bread and wine, do not become carrying media of the body and blood of Christ until during the distribution they are eaten and drunk. . . . If the words of institution were recited a thousand times and this use, namely the eating and drinking, were not added, there would still be no sacramental union of the bread with the body or of the wine with the blood of Christ."

Gerhard: "We do not, indeed, attribute to the recitation of the words of institution such power as to make the body and blood of Christ present by some hidden

efficacy inherent in the words, much less essentially to change the external elements; but we sincerely believe and profess that the presence of the body and blood of Christ depends entirely upon the will and promise of Christ, and upon the perpetually enduring efficacy of the original institution. Made by the minister of the Church the repetition of that primal institution is not merely historical and doctrinal, but also consecratory, by which, according to the appointment of Christ, the external symbols are truly and efficaciously set apart to sacred use and in the very act of distribution become the communion of the body and blood of Christ."

Dr. Henry E. Jacobs in "The Lutheran Movement in England" wrote: "The consecration, properly speaking, consists only of the words of institution. Accedit verbum ad elementum et fit sacramentum (The word comes to the element and so constitutes a sacrament). But without prayer we cannot come at Christ's invitation to partake of what He is about to give." In other words we prayerfully anticipate the reception of the consecrated bread and wine in, with and under which we are to receive the body and blood of Christ. Dr. Jacobs quotes Kliefoth, a recognized German Lutheran liturgical scholar, as follows: "That a prayer given by the Lord is preferred to any furnished by the Church, is explained because at this center of the communion act we prefer to deal with the Lord alone and to use no other words than His."

Man-made words of prayer, however edifying, devotional and proper when used in their place, have no place in the consecration, because they adulterate the sacramental aspect of the consecration, which is Christ's act and not the act of the minister or of the congregation. As for the words of the institution, they are not offered to the congregation to awaken faith or increase devotion, but they are recited to the Lord and, because they are a repetition of His own words, He, the living and glorified Christ, performs the consecration. Hence the minister turns towards the altar when he reads the words.

The elevation or raising of the chalice and the paten is in no sense sacrificial but is intended merely to render everything visible as well as audible. Touching the open chalice is entirely unnecessary; and the sign of the cross, which is optional but prescribed in some Lutheran liturgies (Kirchenordnungen), is purely symbolical of the sacrificial death of the divine Redeemer. It has no effect on the consecrated bread and wine.

Manifestly, then, to incorporate the words of institution in the midst of a so-called eucharistic prayer, as the revised Lutheran liturgy of the Common Service Book does, is definitely un-Lutheran. The words of institution, being the very center of the sacramental act, should stand apart, by themselves.

In the Formula Missae (1523) Luther, acting on the principle to retain all in the act of consecration that in any way could be retained, kept, as was customary in the Roman Church, the Lord's Prayer after the words of institution, to be sung by the minister, the choir singing the Amen. Then, turning to the congregation the minister was to sing the Pax Domini sit semper vobiscum, and the choir responded Et cum spiritu tuo; and this order was followed by many of the Kirchenordnungen that fall in the time of the Interim up to 1555.

In the later Deutsche Messe (1526) however, the Lord's Prayer after the consecration is left out, probably to eliminate every Romanizing influence. Some subsequent Kirchenordnungen followed this arrangement; but it proved to be unsatisfactory, and the consensus of the Lutheran liturgies of the sixteenth century is overwhelmingly for the Lord's Prayer immediately before the words of institution.

Note, therefore, that wherever in historical Lutheran liturgies a prayer is ordered, it is invariably the Lord's Prayer and none other. The eucharistic prayer of the revised Lutheran liturgy of the Common Service is pre-Reformation in origin and, however much it may be purged of Roman Catholic doctrine and practice, it does not belong in a purely Lutheran liturgy. If a Lutheran congregation is to be taught, admonished or exhorted even in the form of a prayer, it should not be done in connection with the words of institution but before the consecration, preferably as in our present service, in the order of Public Confession. As for calling it the eucharistic prayer, such a designation is misleading if not more because the entire communion service is eucharistic that is, expressing thanksgiving, from the Preface with its opening admonition, "Let us give thanks unto the Lord, our God," to the concluding sentence, "O, give thanks unto the Lord, for He is good," and the closing collect of thanksgiving: "We give thanks to Thee, Almighty God, that Thou hast refreshed us with this Thy salutary gift." That makes the entire service The Holy Eucharist, which designation, however, tends to emphasize its sacrificial rather than its sacramental character as does also, for that matter, the designation Sacrament of the Altar, for the altar is primarily the place of sacrifice. Designations which are most appropriate are The Holy Communion, as it is termed by St. Paul in First Corinthians (10,16), The Table of the Lord, used by St. Paul in the same chapter (verse 21), and The Lord's Supper, because it was instituted as a supper (John 13), and the Lord not only gives the Supper but the Lord himself is The Supper.

Mr. Truman Goes to Heaven

BENJAMIN LOTZ

MR. TRUMAN WAITS impatiently enough for a spirit, relieved of the burden of the flesh, in an azure-blue room. All through the corridors of aven sounded the spirits, like a mighty rushing wind, ling the whole celestial choir with their reflected ory.

In a sense, Mr. Truman had often waited, waited in s executive office, waited as senator, waited as haber-sher, waited as an army officer,—waited for his be-ved Bess, waited for the time when Margaret would ng again. Mr. Truman had waited, but always impa-ently and patience is no more his attribute when he aits for Peter, the Keeper of the Keys.

The doors open and fisherman meets fisherman. In eaven, every man becomes an extrovert and greeting en strangers is infinitely easy. Neither Harry nor eter—may the Lord pardon the unpardonable infor-ality—had ever found it difficult to win friends and fluence people. Together they made an admirable air. Peter had been Bishop of Rome—maybe in a Meth-list sense rather than that tradition assigns to him—d Harry, president of the United States against the ishes of Phi Beta Kappas and Boston blue bloods, but th knew the value of every minute spent in a confer-nce even though an eternity of leisure lay before them.

"Harry," the big Fisherman said abruptly, "you started n inexcusable mess of trouble before you came up here ith this Vatican business. You pitted Christian against hristian who ought to be brothers and left them squab-ling as in a low down political campaign."

"It wasn't my fault," grunted Squire Harry. "F.D.R. arted it, left it in my lap when he passed on! The good en do goes with them!"

"You don't mean that. You mean a truer truth. Evil at men do lives after them," the Apostle interposed. I know my Shakespeare, too!"

Harry laughed the laugh that won his ten million Re-ublican voters. This was no time to argue when you re about to be admitted into the heavenly lodge, he nought.

The Apostle continued. "Naturally the Lutherans ere among the first upset. Even those diehards up in Visconsin dusted off their typewriters and wrote letters o their senators, when they learned their names, risk-ng a mixture of Church and State as they endeavored o keep them apart."

"It put Catholic senators and Catholic politicians and Catholic voters in a tight place," Peter continued. "It idn't make much difference to them what snooping ould be done in Rome but it did make a difference when the roll was called. They were in a tight place. Every-one watched them."

"The whole Episcopal Church was in a dither. What could you expect, Mr. President? Maybe you figured it would divide their opposition by appointing one they call a *Churchman*—though I never use that term, I can assure you. I would much prefer to call them "footstep followers!"

"I brought it out in the open," Harry insisted. "I put it in the hands of the Senate to make a clear-cut decision. That's where the issue belongs."

"If that's not a politician's plea I would like to know what it is! Came agitation and you washed your hands of it. I'll bet 95 senators are still blessing you for it."

"I've learned a lot of theology lately," the blessed president added. "Maybe that helped me get here. I said things about Churches uniting and the Golden Rule making men Christian and then the theologians took me to task. Then they put up the proposition that if the Bishops are Churchmen, the Pope must be a Churchman, too. But if he is the head of a state that rates an am-bassador, then his Bishops are not Churchmen after all. They are the representatives of a foreign state in the United States. Some crack-pot even said they are not really Bishops but consular agents of this foreign poten-tate and have no right to be classified as United States citizens."

Harry began to laugh as if the Veep had told him a good story and he did it in a sly manner. The Big Fish-erman interposed. "It's not funny. You have done ir-reparable harm. You have let loose more rancor, re-ligious prejudice and hard feeling than we have had in three decades since the time of Al Smith whom you'll meet face to face in a few minutes. He'll enjoy talking with you. He'll tell you what he went through for it gives him what the Greeks call a "catharsis of the psyche"—though I never did get as elegant in the Koiné as my letters indicate. They have been polished up a bit as your speeches were, Harry my boy!"

"I know that gentleman in his Vatican with his Swiss guards is supposed to be my successor but that's only true because he lives in Rome and I died there. He said he talks from my chair and his sayings are considered infallible. But there are a lot of Christians, and you being a Missouri Baptist ought to know it better han I do, who do not share that opinion. Somehow, I feel that it was a politician's trick to start that pot chock full of pride and prejudice boiling again. You might have let it simmer undisturbed for a little longer but you're here now and it is some one else's concern!"

NEW BOOKS

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ALTAR AND PEW. The Devotional Life of the Pastor and His People, *by Edward Traill Horn, III. Muhlenberg Press. 111 pages. $1.25.*

This is volume six in the Knubel-Miller Foundation Lectures, delivered annually to pastors of the United Lutheran Church in America. The author seeks to give worship its rightful and worthy emphasis in the Church. He does not hesitate to point out various inconsistencies and deficiencies in the practice of corporate worship. There is no foolish theorizing; the book has grown from practical experience. There is no insistence on liturgical fanaticism or ecclesiastical embellishments. Enough helpful guidance has been pressed into this little volume to make it a useful aid in making worship a more living experience.

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THE LUTHERAN REFORMATION, *by John Theodore Mueller. Concordia Publishing House. 24 pages. 10c.*

THE APOSTLES' CREED, *by Rudolph S. Ressmeyer. Concordia Publishing House. 45 pages.*

The first pamphlet is a brief summary of the background and blessings of the Reformation. It is well-written and informative. It might well be used to give to new members of the Lutheran Church. The author clearly summarizes ten different principles of the Reformation, with their application and meaning for today.

Supported by many references from Scripture the APOSTLES' CREED comments briefly on this great Christian confession. The pamphlet is not so much for study as for general distribution and evangelistic purposes. Our Church should engage more in the publication and dissemination of such literature.

Kenneth L. Engstrom.

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THE POCKET BIBLE HANDBOOK, *by Henry H. Halley, Chicago, Ill. Nineteenth edition, 1951. Price, $2.00.*

This book is a Bible manual, compendium and encyclopedia in one volume. It is hard not to wax enthusiastic over it. It is a book of 768 pages at the unbelievably low price of two dollars, durably bound, small print, but very clear. It is like Goethe's life: grasp it where you will, it is always interesting. We have in it a history of the whole Bible, notes on every book with what the author considers the keynote of the book, comments on chapters, not all, brief and comprehensive. Of special interest to this reviewer are the extensive archaeological notes. One can get as much information from them as in reading many pages of books on the subject, sometimes even more, and without losing time with a lot of irrelevant matter. Many maps and pictures illumine the pages. It seems as though nothing of interest and profit to the Bible reader and Bible student has been omitted. It is a marvel of comprehensiveness, condensation and concentration.

The author says it has been a growth from a sixteen-page pamphlet in 1924, to a volume of 768 pages in 1951. Brief paragraphs, each with a heading, and each heading indexed are features of value. "Between the Testaments" contains all the Messianic prophecies in chronological order; a history of the O. T. canon; the O. T. Apocrypha and Pseudepigrapha with history and contents, and a short history of the political and religious "setup" in Palestine to the time of Christ. Following on the N. T., we find eighteen pages of "How We Got the Bible"; the history and development of the N. T. canon; the N. T. Apocrypha; testimonies to the N. T. by the Apostolic and Post-Apostolic Fathers; historical and textual criticism; the different Manuscripts and their history, the Papyri and codices; ancient translations, and translations of the Bible into English from Wiclif to Basic English. We wonder why the Revised Standard is not mentioned. Or is it because it is a revision? Finally there are 48 pages of Church History and the latest statistics of the Church and the Churches. The author properly attaches great importance to the archaeological discoveries and has added one appendix, "Summary of Archaeological Discoveries," and another, "Summary of Places" where they have been made.

The author has carefully avoided controversial matter and has taken his stand on the universal Confessions of the Church. For that reason he does point to the errors of Romanism where the context calls for it. On the fly leaf is his confession in regard to the Bible: "The Bible is the most priceless possession of the Human Race." He who reads both, the Bible and the Handbook, will be rewarded by a knowledge of the Bible itself, and a better understanding of the Bible. One of the first pages has the heading: "The Bible is God's Word." He leaves the mode of Inspiration open, but Inspiration is to him, the author, the Great Fact.

Wm. Engelke, Tipton, Kansas.

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EXPLANATION OF THE BOOK OF REVELATION, *by C. H. Little. Concordia Publishing House, St. Louis Mo. 1950. 232 pages. Price, $2.75.*

"The author, Dr. C. H. Little, received one B.A. degree from Gaston College in Dallas, N.C., in 1889, and another from Roanoke College in Salem, Virginia, in 1893. He took postgraduate work at Johns Hopkins from 1897-1898, then entered the Lutheran Theological Seminary in Philadelphia Pa., and was graduated in 1901. He again did postgraduate work at the Chicago Lutheran Theological Seminary and earned the S.T.D.—he already had received the honorary D.D. from Lenoir-Rhyne College, Hickory, N.C. Besides numerous articles in church papers, he is the author of a number of books, among them: Disputed Doctrines; Handbook of the N. T., and Lutheran Confessional Writings."

The Explanation is a sane exposition of the last book

the N. T. Written for general reading in popular form, s not an exegesis but a running commentary based on the t of the Authorized Version. No Greek words are found it, nor are textual or other problems discussed. The author epts the tradition that the revelations were vouchsafed the disciple John, and that he is the writer of this book. e many hypotheses, Redactional, Source, or Fragmentary left aside. With the Church he assumes that it is a unity. e feature deserves a mention: the chapter in the Book Revelation is placed at the head of the chapter in which is discussed, or explained. The reader has the text and exposition in one hand, and the exposition is not broken o by quoted verses. The only reference to the text is by numbered verses, so that the reader can easily find, if cessary, the verse in the text. This reviewer knows only e other exposition similar to Dr. Little's. But it is wildly liastic, even to the conversion of the twelve, perhaps only ven, tribes of Israel, though written by a pastor in a rman State Church fifty years ago.

There are many methods of interpreting this mysterious ok. One regards the prophecies as already fulfilled; an- ier that they will be fulfilled just before the Lord's re- n; a third that their fulfillment is progressive and that ey are in the process of fulfillment, from the time when ven, through the present, to the end. This last method is oused by Dr. Little. In view of our limited understanding this book, this method may serve as well as any other. e author has avoided the pitfall of taking the figures and mbols literally. That path leads to unbridled enthusiasm. e are not sure that he interprets them at all. His main rpose is to draw from them their teachings and present em to the reader in clear and popular form. We hope that s optimism is well founded, that he has put forth in this lume a clear and popular exposition, so that the reader ay understand the teachings of this Book of Revelation.

But there also comes to our mind that every writer on this book has had the same aim and ambition. And yet, exposition follows exposition, and the last word has to date not been spoken.

This is only a review, not a criticism. Nevertheless we may be permitted to ask if the literal meaning of all the figures and symbols can be discarded and translated into concrete objects and concepts. Apocalyptics are written in times of fear, danger, and distress. In cryptic form, code, if you will, the message is conveyed. The addressees have the key, we do not. We know this much, that their purpose is to bring comfort, assurance and hope in a brighter future, though we may not be able to see through or behind the veil of figure and symbol. Is the woman in chapter 12, first, Mary who gives birth to the Messiah, who then is persecuted until He is lifted up to glory, and does she later represent the Church? If we spiritualize away the literal meaning of the Beasts, Babylon, the Thousand Years, the First Resurrection, do we not run into the danger of subjectivism and make the exposition "my" exposition?

This Explanation answers questions, but it also raises questions. Every exposition of Revelation will; by its very nature it must. It is just stating a truism that *the* exposition has not yet been written.. "We see in a glass, darkly." But if we would not go so far as to say that we now have the understanding of this Book, we will say, after reading it, we do have a better understanding of it. And so we say to those who are not interested in Revelation, read this Explanation and you will become interested. And if you are already interested in Revelation, read this book and you will get more than you have ever had before.

The argumentation is closely knit together, lucid and concise.

Wm. F. Engelke, Tipton, Kansas.

CORRESPONDENCE

Thanks

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The words from John 4:37, "One soweth, and another apeth," were graphically brought to mind in one recent nday's contacts.

First, an incident from the regular pastoral visit at the tter Day Saints Hospital, which, by the way, will now ith its new addition be "the largest hospital west of the ississippi." A middle-aged patient from Idaho took a ick glance at Luther's explanation to the second article the creed as printed on the back of Tabor Lutheran's rge calling card. With evident emotion she said: "Our hole congregation used to repeat that at our first Lenten rvice every winter!" Then looking up from the card she owly and thoughtfully repeated from memory without a ngle error that grand testimony of Lutheran Christians of ie ages. In response to the pastor's caution, "Very well one, but our Holy Christian religion does not consist in ere words out of a book or on a card," came forth her all nvincing personal testimony in these words: "Very true, astor, but the Bible words back of Luther's explanation nd the creed revealed to me the truth of God, the gospel ruth which brought me to know Jesus as my personal Savur; I thank God to this day for that old pastor in Iowa ho insisted we learn the Catechism, and I shall never forget how he helped us put heart and soul into the words—'bought and freed me . . . that I might be His own,'—tell me, pastor, do all Lutheran churches still profess the faith you have on that card?"

Second incident, same day, was at the General Hospital where in consultation about the sacrament one patient solemnly asked: "Do you express the same words after Communion which were pronounced in my synod?" To our question as to which words, the patient quoted verbatim the whole statement and then repeated again with deep earnestness, "His Holy and precious blood whereby He hath made full satisfaction for all my sins." In response to my caution that we are not to think these words contain any magic, came, in a tone of sharp reprimand: "Magic, no, but surely a prayer and words of comfort from God's servant in the church!" Then after a pause came this: "O, the day I first heard those words to my soul,—it was the Sunday after confirmation. O, the peace and joy coming from that blessed sacrament!"

Third incident, same day, was at the evening discussion of the Lutheran Students Association of the University of Utah. The leadership of the discussion was anticipated with serious apprehension because the students had suggested the subject, "Christianity and Science," and I was of course aware such subjects are often made a matter of fruitless

debate. The students proved frank, open, and honest in their questions about the Bible and Archaeology, and the Bible and Evolution. Some students were post-grads in biology, etc. How could the discussion become spiritually profitable? Here again, some churches and pastors in distant parts of the world had once sown good seed in heart and mind of two boys, both of whom supported us at the students' meeting, one of the men now a Ph.D. professor at the U and the other an M.D. professor at the U in Biological Science (the latter a new member of Tabor church). "The discussion was profoundly helpful," declared the students. Said one: "More than ever before, I'm convinced that the Bible will survive all attacks and that human life has a real purpose because we are come into being as a distinct creative act of God." The students selected as next topic of discussion: "God's Purpose With Our Lives."

And so the day ended with thankfulness to parents and pastors who had once so faithfully taught the two hospital patients as well as the two now learned professors, taught them the truth of God through which they had grown in personal communion with Christ through the years. Surely, one grateful observation that grows on a pastor through his ministry is that God grants him to reap what others have sown. So, thank you back there in Iowa (and of course other states) and you back across the ocean. Thank you, fathers and brothers!

James C. Peterson, Salt Lake City.

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The Question of the Lord's Supper

Sir:

There is nothing new in the position of Olaf Nelson as to his faith in the real presence of Jesus Christ in Holy Communion. Many scholars throughout the history of the Christian Church have studied this sacrament and they have set forth their conclusions. They are all worthy of consideration and evaluation. No doubt this sort of scholarship will continue. In the past some scholars have reached the same conclusion as Nelson and a long time before his declaration. Why these great Christian denominations professing varying beliefs in the Lord's Supper? Because these denominations have formulated confessions in which are incorporated statements of faith according to a reverent and serious study of the Word of God. The person accepting membership in a given denomination is asked to accept as his or her faith this confessional statement. The person accepting fellowship in the local congregation of a denomination believes and accepts these confessions as his or her own.

When the question is raised which confessional statement is the true one then the scholars begin to write and their conclusions are set forth. What is at the basis of all this erudition? The answer is simple. It is faith. Thus it is with the Lord's Supper. One believes in the real presence of Jesus Christ in Holy Communion and another does not. Is it possible to believe in the real presence or not when the scholars set forth contradictory conclusions? – There's the rub! The only answer to that question is to read the Word of God and believe what is revealed there concerning the person of Jesus Christ.

Let us first define faith. The dictionary defines it as: belief; trust in the honesty and truth of another; the assent of the mind to Divine revelation; unshaken adherence; fidelity; honesty; a system of doctrines or tenets.

Who is Jesus Christ? If He is only a human being then it is anyone's guess as to what He can accomplish. The Word of God reveals that Jesus Christ is an unique personality. If the incarnation means anything it means that Jesus Christ was conceived in the womb of Mary in a manner entirely different from the manner in which humans are conceived. The Scriptures tell us that He was so conceived. Hence Jesus Christ is human and divine. He is the Son of God, one of the Trinity, and also true man. Therefore we cannot limit the possibilities of His accomplishments and think only of them in terms of the activities of a human personality. It is reasonable to suppose that such a personality can do extraordinary things. This is just what happened on the Mount of Transfiguration before the crucifixion. After the crucifixion He was seen by many. He talked with them. He sat with them and ate with them. Yet when the doors were closed He came right through the door and was in their midst and He talked to them and they recognized Him. As the two men were walking to Emmaus, lo, Jesus Christ appeared by their side. At the ascension while He was talking to them and they recognized Him as He was present, lo, He arose from their midst into heaven and disappeared from their sight. Oh yes, He was put to death and He was buried as a dead man, yet He arose from the dead. He is the Living Christ with all power in heaven and upon earth. Many more things could be said about what He did which no mere human being can do. In His humanity He did these things because He was divine. Such an unique personality cannot be limited even by scholars, though they do a great deal of research and find the language used to set forth the facts to be inadequate to satisfy the demands of syntax which are man-made. We understand the scheme of an inflected language as to agreement with pronouns and nouns, etc., but that cannot be bona fide evidence that God cannot perform a sacramental act.

If one takes the whole incident of the institution of the Lord's Supper into consideration it is evident that Jesus Christ desired to give the disciples a means of communion with Him. Surely He took the bread, broke it and gave it to them to eat and in this act He said: "This is my body," and so with the wine. What did He mean by this action? This is where language ceases to explain the essence of the sacrament and faith takes hold of its significance. One can accept the words of Jesus Christ as they are given or one may interpret them. In either case it is essentially an act of faith. No one can prove or disprove which view is correct. This is the conclusion of scholars. Let it be realized that the theories as to the manner in which this sacramental act takes place, such as transubstantiation, consubstantiation, in, with and under, are only man's attempt to explain that which is unexplainable. One believes in the real presence or one does not.

The whole confusion arises around the term substance. However there need be no confusion if we confess that Jesus Christ is an unique personality and that in His person He can act in a manner that in the real sense of the word is a mystery. The substance of Jesus Christ is unlike any conceivable idea we may have of substance. Let us not try to define this substance because this task is simply impossible. The Word of God does not reveal this to us and we are only speculating if we attempt to do so.

Thus, it is possible to believe in the real presence of Jesus Christ in Holy Communion by faith and by faith alone. If Jesus Christ cannot come to us in the manner He chooses then we cannot have communion with Him. Our idea or even faith as to the manner in which He can or cannot come to us is no argument and really does not matter as far as the actual manner in which Jesus Christ chooses to come to us. The Word of God does allow us to believe in His real presence in Holy Communion.

Arvid P. Chindblom, Chicago, Illinois.

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'he following is a letter I received from a brother in
:xas:

"Re your letter in the Lutheran Outlook, December 1951,
373, just what do you mean by the expression: 'Now get
s straight or get out'? Which *divine command* are they
nsgressing? What is wrong with the liturgical movement
se? When a synodical body wants to say, 'Get this
aight or get out,' then a *Biblical* reason must be given.
at Bible passage can you quote to justify your getting
under the collar about the liturgical movement? I shall
ait your reply."

My answer to the above letter follows:

Your letter took me by surprise, for I was not aware that
letter had been or would be published. It was not ad-
ssed to the Lutheran Outlook, but to Dr. Dell, and it was
written with the thought that it should be published.
wever, this is not to say that I am finding fault with Dr.
ll for that.

I wonder, my brother, whether you have read Dr. Dell's
ginal article on "Liturgics Again" (Lutheran Outlook for
y and Confessional Lutheran for October). If you had,
seems to me that you would not have written me as you
l, and perhaps you would not have written at all.

You ask a number of questions: "What *divine command*
e they transgressing? What is wrong with the *liturgical*
vement per se? What *Bible passage* can you quote to
stify your getting hot under the collar about the liturgical
vement?"

Well, brother, questions of this type are not at all unfa-
liar to me. Such questions have glared at us ever since
s high church camel first began to nudge its liturgical
se into our tent, and that was several decades ago. Al-
ys, always: "The liturgical movement per se" and "What
ble passage?" And the questions served their purpose,
ey scared the wits out of some of us, even though we felt
d have continued to feel deeply resentful about it all.

However, if you will devote a few moments of careful
ading to Dr. Dell's article and my letter, you will find
erein not the slightest indication that we are militating
ainst a liturgical movement per se. We are dealing with
reality, with a liturgical movement which IS, and we
e dealing with it AS IS. Your questions are therefore
t to the point, they shift the issue, they are a begging of
e question. Why demand proof of wrong on a point on
hich we have charged no wrong?

I have often wondered what attitude our present day
urgical zealots would have taken and what they might
ve said if they had been present nineteen hundred years
o, when the Lord Jesus dealt with the Scribes and Phari-
es (Matt. 6:5; 23:5). If they had at that time followed
e same pattern which they employ now, they would have
ked: "Why, what is wrong with praying on the street
rners per se? And what is wrong with garments and
ylacteries per se? And what—OF ALL THINGS!—with
little thing like the broadening of their phylacteries per
(by a half inch or so!) and with the widening of the
m of their garments per se (by an inch or two!)? Which
vine command are they transgressing? What Bible pas-
ge can you quote?"

And—so one should presume!—the Lord Jesus would have
en completely stumped for want of a reply! Do you
ink so? I know you do not, and neither do I. Jesus had
thing against these things per se. And yet it is quite evi-
nt that Jesus was hot under the collar. And what made
im hot was this great display of religiosity, and this on
e part of men who were anything but truly religious.
eir meticulous concern about detail in external matters
rved merely as a cloak for men whom Jesus called—but
u know what he called them! Make no mistake, my dear brother, liturgical frills are not per se a mark of true piety, nor can they by any stretch of the imagination serve to enrich or to deepen true piety. Rather, all too often they serve as a mere cover for all manner of hypocrisy. I for one detest every type of showmanship, of putting on airs, in worshipping God.

But with reference to the above incident there is a further point which deserves our attention. Nineteen hundred years ago our present-day high-church artists might have reached right down into the Scriptures for a clear command of God to justify the Scribes and Pharisees for their phylacteries and garments (Num. 15:30; Deut. 6:8). But no such command or word of God has yet been supplied in the cause of the present liturgical movement. There is no word anywhere, all through the New Testament, which would encourage or even suggest a thing of this type. One might say that things of this sort were entirely foreign to the spirit and thought and activity of Christ and His holy apostles. Certainly they were not present in any demonstrable or noticeable way in their ministry. Their whole emphasis was on the Word and the Sacraments; on preaching and teaching; on repentance, faith, sanctification. Don't you think that is something to think about?

But I realize, my dear brother, that I have not as yet answered your question if we take it in the form: What is wrong with the liturgical movement AS IS. However, will you please read Dr. Dell's article? In addition, the Confessional Lutheran is currently running a series of articles on the liturgical movement. Please read these; you will find your answer there, better than I can give it in the short space of a letter.

As for being hot under the collar, let me give you an example—just one out of a number which have come within the range of my own personal experience and observation: A young lad, whom I myself instructed and confirmed. Able, gifted, good student, fine personality, and all that. And eager to prepare himself for the holy ministry. But even before his graduation he had gone completely nuts, completely haywire, on the subject of liturgics. Landed in a small-town country congregation in Texas—you probably know about the case. There he began at once to ram his liturgical artistry into his little congregation. Luckily that congregation consisted of a bunch of hard-headed and hard-fisted farmers who knew their rights and whom he was unable to cow into submission with his high liturgical learning. What made this young man that way? Answer: The liturgical movement. And it gets me hot under the collar.

On second thought, let me add another case: A young man, called to a mission here in Detroit. Place of worship a public school. But he must have his way in liturgics: crucifer, acolytes, singing in Latin, all of that and more, whether the people liked it or no, even though members left the church on that account. The final argument was that *he* must know, for *he had studied* these things and the people had not. Two months ago this young brother told us at a conference that he had a two-year course of instruction for confirmation and that he devoted the entire first year to a study of liturgics, paraments, vestments, symbolism, with two weeks of the second year on top of that for a review. The liturgical movement made this young man what he is. "By their fruits ye shall know them." Doesn't that get *you* hot under the collar?

I could go on and on, but let this suffice. I have neither the time nor the strength to write further. Please weigh this liturgical movement under the Spirit and guidance of God. May God have mercy on the Missouri Synod and purge away the many impurities which are more and more getting a strangle-hold on us to the delight of Satan and the sorrow of God's holy angels.

H. A. Quitmeyer, Detroit, Mich.

News of the Churches

Five Lutheran Bodies Advance Merger Steps

Chicago—A proposed merger of groups belonging to the American Lutheran Conference advanced here at a meeting of representatives of five Churches involved in the union negotiations.

The meeting approved two committee reports on the faith and practice of the five denominations which found "no serious obstacles to merger." The report will be presented to the national conventions of the five Churches.

They will then be asked if they want a merger, and if so, to appoint nine members to a committee of 45 which will draft a constitution and organization plan for the merged Church. The blue-print would be submitted for consideration to each convention two years from now.

Communions considering the merger are the Evangelical Lutheran Church, the American Lutheran Church, the United Evangelical Lutheran Church, the Augustana Lutheran Church and the Lutheran Free Church.

The three first-named bodies have been carrying on negotiations since 1949 looking toward a tripartite union. In a move to widen the scope of the proposed merger, invitations were extended to the Augustana Lutheran Church and the Lutheran Free Church to participate in the discussions. The proposed merger is expected to get its first test in June at the biennial convention of the Evangelical Lutheran Church.

Dr. William L. Young of Columbus, O., a spokesman for the joint union commitee and an administrator of the American Lutheran Church, said "should favorable action be taken on the proposal by the five denominations, it will take at least until 1955 or 1956 to accomplish the union."

The American Lutheran Conference, a loose federation, was organized in 1930. If the five bodies constituting it agree to merge, the resulting union will become the largest Lutheran Church in America, with a baptized membership of about 2,100,000.

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Lutherans Launch Cooperative Evangelism Drive

Minneapolis. Minn.—Eight Lutheran church bodies with a total membership of more than 4,000,000 persons in the United States and Canada began a cooperative emphasis in evangelism at a five-day conference here.

These groups cooperate in many activities, through their participation in the National Lutheran Council, but the conference here marked the first time they have joined forces in evangelism.

It is the hope of church officials that this emphasis will be carried into the 10,000 local congregations in a nationwide endeavor "to reach as many unsaved people as possible with a clear Gospel message inviting to faith in Christ as Savior and Lord."

Despite chaotic travel conditions, the aftermath of a blizzard that crippled transportation facilities in the Upper Midwest nearly 2,500 pastors and laymen from all parts of the country and Canada were present as sessions got under way at the Minneapolis armory.

Keynoting the conference, with its theme, "Share Christ Today," was Dr. F. Eppling Reinartz, New York, secretary of the United Lutheran Church in America.

Dr. Reinartz stressed the necessity of changing the lives of individuals before society can be improved.

"No person," he said, "can make a really constructive contribution to the improvement of life, except in a purely secular contribution, unless his own life has been transformed by the Holy Spirit, through the Gospel, and is directed and empowered by partnership with the living, indwelling Christ.

"Such transformation and such vital relationship with Christ are the true effects of evangelism. Therefore, the primary concern of Christians for a better society is their concern for changed lives through extensive and intensive evangelism."

As the conference opened, hymns were played on the chimes of the Minneapolis courthouse, the selections including Martin Luther's famous hymn, "A Mighty Fortress Is Our God."

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Lutheran Evangelism Council Elects

Minneapolis, Minn.—The Rev. Henry Hoesman, Columbus, Ohio, director of evangelism for the American Lutheran Church, was elected chairman of the Lutheran Evangelism Council at its annual meeting here.

The meeting was held in connection with the Lutheran evangelism conference held here as a joint activity of the eight bodies affiliated with the National Lutheran Council.

Mr. Hoesman succeeds the Rev. C. Reinertson, Minneapolis, as chairman of the evangelism council.

Named as council secretary was the Rev. Conrad M. Thompson, new director of evangelism for the Evangelical Lutheran Church.

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Lund-Quist Named Lutheran Federation Secretary

Geneva—Dr. Carl E. Lund-Quist, Lindsborg, Kans., was elected executive secretary of the Lutheran World Federation here to serve the unexpired term of Dr. Sylvester C. Michelfelder, who died last September.

He was chosen by mail ballot of members of the federation's executive committee on the nomination of Bishop Anders Nygren of Lund, Sweden, the federation's president.

Dr. Lund-Quist, who had served previously as temporary secretary, is a pastor of the Augustana Lutheran Church. He was formerly executive secretary of the Division of Public Relations of the National Lutheran Council in New York.

He will act in his new capacity until next August when a permanent executive secretary will be elected at the Lutheran World Assembly to be held in Hannover, Germany. Dr. Lund-Quist's principal task will be to supervise plans for the assembly.

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Store to Pay Expenses of Lutheran Delegate

San Antonio, Tex.—Herman H. Oc... Lutheran lay leader and chairman of the board of the Wolff and Marx ... here, will attend the Lutheran Wo...

LUTHERAN WORLD ASSEMBLY

Hannover, July 25th to August 3rd

Leave New York July 13th by exclusively arranged Pan American World Airways Plane. Pre-convention tour to London, Hague, Amsterdam. Two weeks post-convention tour to Scandinavia, returning Aug. 18th. Alternate tour to Southern Europe, returning from Paris, Aug. 27th. Inclusive all-expense tour from New York to New York (including Scandinavian, trip, about $1,100.00; including Southern Europe about $1,300.00). Immediate reservation advisable. Write for full details to:

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embly in Hannover, Germany, next
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t a Wolff and Marx dinner mark-
the department store's 75th anni-
ary, Norman C. Netter, president,
ented to Mr. Ochs his passage to
nover. The occasion also marked
Ochs' fiftieth year with the firm,
ch he joined as a stock boy.
r. Ochs after World War II went
Europe to survey relief needs for
American Lutheran Church. He
ived an honorary doctorate of laws
n Wartburg College in Waverly,
a, last year.

—o—

heran Churches Asked End Segregation

Minneapolis, Minn.—Racial segrega-
in the Lutheran churches of Amer-
was scored here as a major obstacle
the progress of missionary activity
ong the non-white populations of
world.

The criticism was voiced by Dr. El-
r R. Danielson of Lindsborg, Kan.,
eteran missionary in Tanganyika in
tish East Africa for the Augustana
heran Church, in a paper prepared
a national Lutheran evangelism
ference.

The Lutherans of America, he said,
ust cleanse their congregations of
color-bar as quickly as possible by
power of the living Christ."

As Dr. Danielson was unable to be
sent at the conference his statement
s presented by Dr. Fredrik Schiotz,
w York, executive secretary of the
nmission on younger churches and
haned missions of the National Lu-
ran Council.

Dr. Schiotz, who also is chairman
the commission on world missions
the Lutheran World Federation,
sided at a panel session on "Shar-
Christ Around the World," in which
ssionaries and nationals described
present status of Christianity in
ht countries — Africa, Argentina,
ina, Colombia, India, Japan, New
inea and Liberia.

According to Dr. Danielson, the race
estion has created "a great disturb-
, paradoxical situation in Africa to-
y," and, he added, "the outlines are
ing drawn sharply in Tanganyika
o."

'On the one hand is the openness of
Africa soul to the Saviour in a way
ich I daresay does not exist on any
er continent in the world today,"
said.

'But on the other hand, there is a
t growing mistrust of the white
n's political power, and especially
nomic power over the peoples and
ources of Africa. And there is most certainly a fast growing impatience, if not resentment and hatred, with the white man's racial superiority attitude."

Dr. Danielson said the white man from the churches of Western civilization, with his political, economic and social power, is "the problem of Africa today."

"The Lutheran Church of America and Europe," he added, "must face these problems at home, if its messengers of Christianity are going to continue to have the confidence of the American people."

He expressed the hope that "perhaps these white man's problems of Africa will be solved without bloodshed through effective moral power by the United Nations, backed by the Christians of the Western world."

Lutherans Called to make Nation More Christian

Atlantic City, N.J.—Revelations of fraud and dishonesty in various areas of American life "emphasize the urgency of the unfinished task of making our nation Christian," it was asserted here by Dr. Lawrence M. Stavig, president of the National Lutheran Council.

"When the people of the United States fail morally and spiritually it

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means that the Church has failed," he said in his message to the Council's 34th annual meeting "for it is our responsibility to call the nation to repentance and to a life of integrity and godliness."

Dr. Stavig, who is president of Augustana College at Sioux Falls, S.D., described America's decline in morals as "the logical result of the secularism and materialism so characteristic of our day."

The Church's responsibility for Christianizing the nation, he said, will not be discharged "until the cleansing fires of the Holy Spirit are permitted to burn in every human heart."

"But such a responsibility is too large for any individual church," he added. "If we are to accomplish such a mission we must find ways of joining forces with every agency that is of God."

Most of Dr. Stavig's message was devoted to a plea for greater cooperative Lutheran action both nationally and internationally, not only in temporary or emergency activities, but in the permanent, ongoing work of the churches.

Again, as he did a year ago, Dr. Stavig called upon the Lutheran Church-Missouri Synod to cooperate more closely with the Council. The Missouri Synod, with more than 1,700,000 members, is the second laregst Lutheran body in the country. Three times in the past decade it has taken negative action on the question of membership in the Council.

Dr. Stavig said that the Lutheran Service Commission, a joint endeavor of the NLC and Missouri Synod, "gives every indication of very happy and satisfactory results," but, he added, "the success of this effort makes us even more aware of the need of cooperation in other areas of work."

—o—

Film on Martin Luther Due in Fall

Atlantic City, N.J.—Progress is being made on plans for a full-length motion picture on the life and work of Martin Luther, but the film will not be completed for use prior to late fall, it was announced here by Dr. Paul C. Empie, executive director of the National Lutheran Council.

As a result, he said at the 34th annual meeting of the Council, it will not be possible to have the premiere showing of the picture at the Assembly of the Lutheran World Federation in Hannover, Germany, July 25 to August 3, as previously contemplated.

Dr. Empie is chairman of Lutheran Church Productions, Inc., in which six church groups are cooperating to produce the film. The members, who have contributed nearly $400,000 to the project, are the Council, American Lutheran Church, Augustana Lutheran Church, Evangelical Lutheran Church, Lutheran Church-Missouri Synod, and United Lutheran Church in America.

The script for the film has already undergone several revisions and it is hoped to obtain final approval of it at the annual meeting of the board of trustees of the corporation on March 19-20. Producers have been interviewed, both in this country and abroad, and a choice probably will be made at that meeting.

This is believed to mark the fir time that a motion picture on the lea er of the Reformation has been spo sored by an American group, althou several films on Luther have been pr duced by European interests. No has appeared, however, for more th twenty years.

—o—

Lutherans Invest Two Millions in Student Centers

Atlantic City, N.J.—Nearly $2,000,0 has been invested in a building pr gram that will provide 28 Luther student centers at colleges and u

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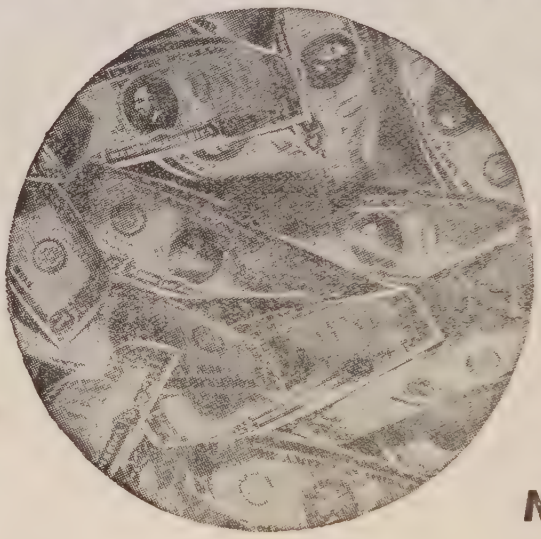

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ties in 20 states by the end of this
it was reported to the 34th an-
meeting here of the National Lu-
n Council.
Armin George Weng of Chicago,
man of the NLC's Division of Stu-
Service, said these centers are an
rtant part of the Lutheran Church's
stry to its own 125,000 young peo-
n institutions of higher learning,
ell as to the 1,000,000 non-Chris-
in these schools.
xteen of the centers were com-
d by the end of 1950, four were
cated last year, three are currently
g built, and five are in the plan-
stage, the report showed. All
ocated on or near the campuses of
Lutheran schools.
ıe Council's ministry to students
ooth Lutheran and non-Lutheran
ols is now in its sixth year, with
e than 400 persons engaged in the
ram. Personnel includes twelve
onal staff workers, headed by the
. Donald Heiges as executive sec-
ry, with headquarters in Chicago.
ther workers in the division in-
e 15 full-time campus pastors,
t part-time campus pastors, 350
sh pastors who give limited time
he work, 16 full-time women coun-
rs, three full-time seminary in-
es, and ten part-time graduate as-
ants.

—o—

**man Named Head of Lutheran
in American Division**

tlantic City, N.J.—Dr. Stewart W.
man has been named executive
retary of the Division on Lutheran
peration in Latin America of the
ional Lutheran Council. Now di-
tor of the Lutheran World Federa-
ı Service to Refugees, with head-
rters in Geneva, Switzerland, he
l assume his new post next Oct. 1
a term of four years.
nnouncement of Dr. Herman's ap-
ntment was made here at the 34th
ual meeting of the Council by Dr.
il C. Empie, executive director of
cooperative agency. Dr. Empie has
n acting secretary of the Latin
erica Division since it was organ-
d last October.
As head of the new division, Dr.
rman will direct inter-church aid
l spiritual care of immigrants, as
ll as missionary activity among na-
e populations in Latin America.
Dr. Herman has spent most of the
t 15 years in Europe. He was pas-
of the interdenominational Ameri-
Church in Berlin, Germany, from
6 to 1941. After a short period in
s country, he joined the Office of
ategic Services of the U. S. Gov-
ment and spent the last years of
rld War II in London.

From 1945 to 1947 he was associated with the World Council of Churches, helping to initiate and supervise its program of church relief and reconstruction. When the Lutheran World Federation Service to Refugees was created, he became its director in 1948.

Dr. Herman is a member of the United Lutheran Church in America.

—o—

Lutheran Council Declines Evangelism Responsibility

Atlantic City, N.J.—A proposal that the National Lutheran Council assume responsibility for cooperative activity in evangelism was turned down at its 34th annual meeting here.

The Council said it had given extensive study to the proposal and "does not deem it wise at this time" to establish a commission, department or bureau of evangelism.

As a result of the NLC's decision, the eight church bodies that participate in its work will continue to carry on their joint efforts in evangelism through the Lutheran Evangelism Council, which comprises the evangelism directors of the various groups.

This Council sponsored the recent Lutheran Evangelism Conference at Minneapolis, a five-day event which drew thousands of pastors and laymen from all parts of the U.S. and Canada.

Dr. Lawrence M. Stavig of Sioux

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Falls, S.D., was elected to his third one-year term as president of the NLC. He is president of Augustana College at Sioux Falls.

Dr. Oscar A. Benson of Minneapolis, Minn., president of the Augustana Lutheran Church, was reelected vice-president, and Dr. Rees Edgar Tulloss of Springfield, O., secretary.

Dr. Paul C. Empie, executive director of the Council, was named to his second four-year term in that post.

—o—

Lutherans Reactivate Ministry to Defense Communities

Atlantic City, N.J.—America's military and industrial remobilization has led the Division of American Missions of the National Lutheran Council to reactivate its ministry in temporary communities.

In a report to the Council at its 34th annual meeting here, Dr. H. Conrad Hoyer of Chicago, executive secretary of the division, said that $80,000 has been earmarked for this work in 1952 and $100,000 in 1953.

During World War II, the Division of American Missions carried on the cooperative work in more than fifty war boom areas, reaching more than 100,000 persons. All the ministries to temporary communities were terminated by early last year, with the exception of a trailer camp project at North Richland, Wash., which is still active.

Dr. Hoyer said the new situation demands a different approach than in the past. As the government is now encouraging the building of permanent housing in defense communities, he noted, "these permanent housing communities call for permanent mission development."

He reported that ninety-three new missions were established in the United States last year by church bodies cooperating in the Division of American Missions. This figure is almost double the number established in 1950, he said.

—o—

Lutherans Set World Action Fund Goal

Atlantic City, N.J. — A "minimum goal" of $2,900,000 for Lutheran World Action in 1952 was adopted by the National Lutheran Council at its 34th annual meeting here.

Activities to be covered by the fund include European church aid, service to refugees, resettlement of displaced persons, relief work and service to military personnel.

The eight Lutheran church bodies affiliated with the Council expect to raise the $2,900,000 in a special appeal, as in past years, separate from their individual budgets.

Dr. Paul C. Empie, executive director of the Council, reported that in 1951 Lutheran World Action had raised $3,147,929, or 95.3 per cent of its $3,300,000 goal for the year.

During the past 11 years, Dr. Empie said, world action appeals sponsored by the Council have raised more than $31,000,000. In addition, nearly $21,000,000 in food, clothing, medicines and other supplies have been shipped overseas by Lutheran World Relief, the material aid agency of the Council.

—o—

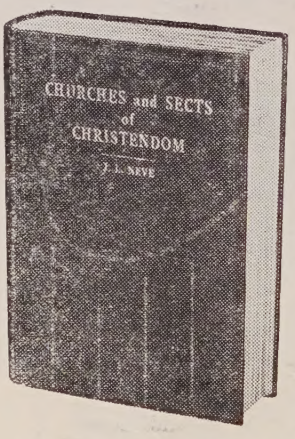
CROP Being Dissolved As Joint Relief Program

Atlantic City, N.J. — The Christian Rural Overseas Program (CROP) conducted under joint Protestant and Roman Catholic auspices since 1948—is in the process of dissolving, it was announced here.

Dr. Franklin Clark Fry, president of the United Lutheran Church in America, told the National Lutheran Council at its 34th annual meeting that CROP was being disbanded "because the response has not been great enough to justify the high overhead necessary to keep it going."

He said that Lutheran World Relief, of which he also is president, had taken formal action to withdraw from the cooperative program in which it has been a partner with Church World Service and the National Catholic Rural Life Conference.

CROP, which has its headquarters in Chicago, was organized in 1947 b



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ch World Service in loose coop-
n with Lutheran World Relief.
ne, 1948, it became a formal but
orporated partnership between
two organizations and Catholic
Life.

der the CROP program, contribu-
for food in kind were made by
ers, principally in the Midwest,
listribution overseas with CROP
authorized to sell any portion
e commodities necessary to finance
peration. During its existence
P has collected more than $11,-
00 worth of commodities and
ed them to more than 30 coun-
overseas.

Fry said that it was possible
r or both of the other agencies
ected with CROP might keep the
ram going on a more restricted
No definite date has been set
he suspension of CROP's activi-
but it will probably terminate as
nt operation by late spring.

—o—

erans Ask Need Be
of Foreign Aid

lantic City, N. J. — A resolution
g that United States foreign aid
dministered solely on the basis of
an need, was adopted by the Na-
l Lutheran Council at its 34th an-
meeting here.

uncil spokesmen said the measure
aimed at the Mutual Security Act
h, they asserted, restricts economic
tance to foreign nations to proj-
specifically in the interests of the
rity of the United States."

another resolution, the Council
ed the "underlying Christian ideal-
in the Point Four program. It
commended the "increasing em-
is and support" given by the gov-
ment to programs of technical aid
h help the peoples of underprivi-
d areas toward a fuller realization
heir economic, social and cultural
s.

—o—

erans Push Unity
issions Work

lantic City, N.J.—Lutherans seem
e making their greatest progress
rd unity in the field of foreign
ions activity.

hat was indicated to the National
heran Council at its 34th annual
ting here in a report by Dr. Fred-
A. Schiotz, executive secretary of
Commission on Younger Churches
Orphaned Missions. He also is
rman of the Commission on World
sions of the Lutheran World Fed-
ion and annually spends part of
time abroad on behalf of its pro-
n.

r. Schiotz cited developments dur-
the past year in Africa, India and
Guinea to bring about closer co-operation and coordination of mission work—steps which, he said, may ultimately lead to one united Lutheran Church in those countries.

Another report indicated that Lutheran mission activity in Latin America may soon assume an international character, with Churches in countries other than the United States participating in the work.

Dr. Paul C. Empie, executive director of the Council, said that the Lutheran World Federation has been asked to invite member Churches to join in a program to diaspora Lutherans in Latin America as a federation activity. Indications are, he said, that German and Swedish, and possibly Danish and Norwegian, Churches will take part.

Dr. Empie estimated that there are some 750,000 Lutherans in South America.

—o—

Lutherans Report on Relief Activities

Atlantic City, N.J.—Food, clothing, medicines and other supplies totaling 65,050,396 pounds, with an estimated value of $19,852,146, have been shipped abroad by Lutheran World Relief, Inc., since it was organized late in 1945 as the material aid agency of the National Lutheran Council.

The goods were distributed in twenty-two countries in Europe, Asia and the Middle East, according to the agency's report to the Council at its 34th annual meeting here.

The shipments, it said, consisted of 126,470 bales of used clothing and bedding, 651,514 cases of food, 28,550 cases of used shoes, 26,591 cases of miscellaneous articles, and some 2,350 cases of new clothing, bedding and shoes.

The meeting also was told that nearly 31,000 displaced persons and ethnic German refugees have been brought to the United States by the Resettlement Service of the Council.

—o—

Lutherans Urge Truman Not to Renew Ambassador Issue

Atlantic City, N.J. — The National Lutheran Council expressed "grateful relief" here that a proposal to establish a United States embassy at the Vatican "had been laid to rest at least for the present."

A statement adopted by the council at its 34th annual meeting urged President Truman "not to impair national unity by precipitating this divisive issue again."

"We plead with you not to compel us to resist such a move with all our vigor for reasons of conscience and in defense of our American heritage," the statement said.

The council said its statement was made "in the name of the age-old American principle of equal dealings with all churches and also of the separation of Church and State."

In another action, the council com-

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mended the State Department for "emphatically protesting" a mob attack on a new Baptist chapel in Bogota, Colombia, at the time of its dedication early in January.

The council lauded the State Department's action as an "endeavor to maintain the principles of the Universal Declaration of Human Rights."

A budget of $792,395 was adopted by the council for its regular work in 1952 and $738,441 in 1953.

—o—

Lutherans Conducting Family Life Study

St. Louis, Mo.—A survey designed to determine what effect Lutheran beliefs and practices have on the stability and happiness of family life is being conducted by the Lutheran Church-Missouri Synod.

The study, reported to be the first of its kind attempted by any church body, will cover 10,000 homes in 854 Lutheran parishes throughout the U.S. and Canada.

Pastor Paul G. Hansen of Denver, Colo., director of the research program, said: "The survey will study Lutheran attitudes on the home and family in a day when many people believe that the foundations of American family life are shaking."

The study will touch on mixed marriages, engagement, divorce, re-marriage, attitudes toward sex, planned parenthood, authority in the home and related problems.

Twenty outstanding Lutheran scholars are engaged in Biblical and historical research which will support the sociological survey.

—o—

College Plans Christian Influence Study

Springfield, O.—Wittenberg College plans a year-long study to determine how colleges can exert greater influence for Christian living in America, President Clarence C. Stoughton announced.

"We at Wittenberg believe there is a definite deficiency in American higher education," he said, "centering largely in the fact that religion and spiritual matters are no longer of primary concern."

The study will be conducted by a sub-committee of the board of directors' religious activities committee.

Among those who will serve as the committee's consultants, Dr. Stoughton said, are Dr. Clarence Prouty Shedd, professor of Christian methods and director of studies on religion in higher education at Yale University, and Dr. Kenneth I. Brown, former president of Denison University and now executive director of the Danforth Foundation of St. Louis.

Finnish Primate Sends Condolences to Anglicans

Helsinki—Sympathy of the Church of Finland for the Church of England in the loss of King George VI was conveyed in a letter of condolence sent from here by Archbishop Ilmari Johannes Salomies, Primate of the Finnish State Lutheran Church, to the Archbishop of Canterbury.

"In King George VI," the letter said, "we saw a man who, in a dignified way, kept up the principles of the Church."

—o—

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